

A STUDY TO IMPROVE THE ABILITY OF KOREAN PASTORS
TO COMMUNICATE THE BIG IDEA IN PREACHING

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CHONGWOOK LEE

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ABSTRACT

Most Korean pastors do not know or use the concept of preaching the big idea. This thesis-project emphasizes the importance of preaching the big idea and suggests a method for improving the ability to communicate the big idea in preaching for Korean pastors. In order to do that, it provides the biblical and theological basis for preaching the big idea, and it offered to Korean pastors a preaching seminar and preaching opportunities before and after the seminar. This thesis-project produced positive results in helping Korean pastors to communicate the big idea in preaching.

CHAPTER ONE

THE PROBLEM AND THE SETTING

Korean churches have been in existence for 130 years, since the first missionaries arrived. Korean churches have grown a lot by God's grace, but the preaching of Korean pastors has not grown comparatively. The following paragraphs describe some weak points of Korean preaching which should be improved and be corrected in the future.

First, the preaching of Korean churches has imprudently overemphasized the blessings of this world and the reward of heaven. A famous Korean scholar of homiletics, Chang Bok Chung, states that Korean churches are getting polluted by the secularism, materialism, and liberal thinking so that they are falling into a swamp.¹

Jung Young Lee asserts that Korean people come to church to receive personal and material blessings from this world and heaven due to the influence of traditional shamanic beliefs, and Korean preachers who have been influenced by shamanic belief have unbiblically emphasized these blessings in their sermons.² Traditionally, Korean people have relied on shamans to receive blessings from the spirits of their ancestors. Korean people think that shamans invoke the spirits of ancestors, and ancestors bless their descendants by the medium of shamans. The shamanic beliefs are deeply rooted in Korean culture, and they subconsciously influence beliefs so that Korean Christians tend to seek for blessings in this world. Lee explains the shamanic thinking of Korean Christians in an interesting way:

¹ Chang Bok Chung, *Introduction to Preaching* (Seoul: Emmaus, 1992), 396.

² Jung Young Lee, *Korean Preaching: An Interpretation* (Nashville, TN: Abingdon, 1997), 80.

“You don’t preach on blessings,” my congregation often said to me. I thought I did. “Didn’t I preach on the blessings of joy, peace, goodness, and love?” I responded. They replied, “We mean the real blessing, the *bok* [blessing], you know.” They came to the church to receive the *bok*, which meant wealth, success, health, and having many children at home. They want to have the *bok* now, but they also want to have it in its spiritual form in heaven. They told me that our church was not growing fast enough, because I did not preach on the *bok* or the material blessings of this world. Most growing Korean churches’ central message deals with the *bok*. For example, Paul Yonggi Cho, who boasts that his church has the world’s largest congregation, nearly half a million members, promises the *bok* in his preaching, which satisfies people’s appetite for material blessings.³

The tendency of Korean churches to adhere to the blessings of the world does not correspond to the teachings of the Bible and the Lord Jesus: Jesus taught Christians to store up treasures in heaven rather than on earth (Mt 6:19-20). Eight blessings which Jesus taught his disciples were all spiritual blessings, not material blessings, and they are fulfilled not only in this world but also the world to come in heaven (Mt 5:3-10). According to the Lord’s Prayer, which is the prayer model for every Christian to follow, Jesus demanded that his followers seek spiritual things except for their daily bread (Mt 6:9-13).

Like this, Korean preachers have imbued the message of the Bible with worldly thought and have made Korean preaching desolate, cheap, and secular. This phenomenon of Korean preaching which is not faithful to the text of the Bible should be stopped. In this context, in order to correct and reform Korean preaching, the need and validity of big idea preaching which is based on the faithful and thorough exegetical study of the Bible emerges. I believe that expository, big idea preaching can reform present Korean preaching.

³ Lee, *Korean Preaching*, 80-81.

The second problem which Korean preachers have is that they generally do not develop sermons from a historical, literary, and exegetical study of the Bible. One of the reasons for this phenomenon is due to their quantitative preaching burden, as Lee shows:

In Korea, most Protestant pastors, regardless of denominations, preach more than ten times a week: daybreak prayer service every day, Wednesday night service, Sunday morning service, Sunday evening service, and Friday overnight service for many churches. Worship is a central part of the life of the Church and preaching is the heart of each worship service.⁴

This kind of overwhelming ministry makes most Korean pastors busy and burned out, and this makes them like preaching machines. This current ministry situation makes them avoid time-consuming exegetical preparation so that their preaching becomes poor in quality.

The other reason which makes many Korean pastors avoid exegetical study of the Bible is that they have doctrinal prejudices in interpreting the Bible. Lee says that Korean pastors tend to interpret the Bible according to doctrines rather than allowing the text to speak for itself.⁵ For example, many conservative Presbyterian pastors assert, according to the teaching of their denomination, that only the ministry of the Word of God is reliable, so that believers should limit the gifts of the Holy Spirit. But this teaching does not take seriously the vigorous and dynamic activities of the Holy Spirit as revealed in Scripture. Thus, Korean pastors do not seriously study the real meaning of biblical truth through deep exegetical studies. As a result, this kind of doctrinal prejudice often harms the preaching competence of Korean pastors in that they avoid expository preaching.

⁴ Lee, *Korean Preaching*, 1.

⁵ Lee, *Korean Preaching*, 67.

Closely related to the previous point, Korean pastors use the Bible as a proof text for their preaching. Lee says that Korean pastors have a tendency to use the texts of the Bible to prove their sermon points.⁶ They use the text to speak what they want to speak. Then the Bible does not become the genuine source for preaching. Instead, the Bible becomes a convenient tool for their preaching. In this way, many Korean preachers have preached in wrong ways, nor do Korean churches grow in spiritual maturity. In order to solve this problem, it is necessary to teach Korean pastors how to preach the Bible in systematic ways which thoroughly go through the exegetical process.

The third problem of Korean preaching is that most Korean pastors preach three-point deductive sermons in which each point is often unrelated. Sangyil Park states that preaching in Korean churches is currently stagnant because of its constant discursive and deductive nature.⁷ Such a pattern has had negative effects.

First, listeners are apt to be confused, because they hear three major points. If each point is not related with each other, the listeners feel more confused. Haddon W. Robinson asserts, “Three or four points not related to a more inclusive point do not make a message: they make three or four sermonettes all preached at one time.”⁸ He continues: “Sermons seldom fail because they have too many ideas: more often they fail because they deal with unrelated ideas.”⁹ A great preacher and theologian, John Stott, says that every text has an overriding thrust, and a sermon differs from a lecture in that a sermon

⁶ Lee, *Korean Preaching*, 69.

⁷ Sangyil Park, *Korean Preaching, Han, and Narrative* (New York: Peter Lang, 2008), 134.

⁸ Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Grand Rapids, MI: Baker, 1980, 2001), 34-35.

⁹ Robinson, *Biblical Preaching*, 35.

aims to convey only one major message.¹⁰ In a sermon, all the points must be arranged to support the main idea. In this case, one should remove the point or points which are not related with the main idea so that the listeners will not be confused.

Second, three-point deductive sermons lead to low retention among the listeners. They lose the essence of the sermon: they easily forget the multiple sermon points they heard. But, by contrast, they remember clearly one big idea of the sermon when the big idea is given in one point. Robinson remarks, “Students of public speaking and preaching have argued for centuries that effective communication demands a single theme. Rhetoricians hold to this so strongly that virtually every textbook devotes some space to a treatment of the principle.”¹¹ From a common-sense standpoint, it is easier to remember one thing than three things. Likewise, it is easier to remember one big idea than three big ideas. Thus, preachers try to convey one big idea in their preaching in order to help listeners effectively retain the content of the sermons.

Third, the three-point deductive preaching of Korean pastors produces a weak impact on people because the force of preaching is scattered. In terms of the effectiveness of communication, three-point preaching is not better than one point preaching. Listeners do not feel a stronger impact in three-point preaching than in one-point preaching. In this aspect of rhetoric, Robinson clearly asserts that listeners should be hit by a bullet, not by buckshot.¹² Fred B. Craddock says in *As One Without Authority*, “The contribution to the movement and power of a sermon made by the restraint of a single idea can hardly be

¹⁰ John Stott, *Between Two Worlds: The Art of Preaching in the Twentieth Century* (Grand Rapids, MI: Eerdmans, 1982), 224-25.

¹¹ Robinson, *Biblical Preaching*, 35-36.

¹² Robinson, *Biblical Preaching*, 35.

overstated.”¹³ He adds, “In delivery, the limitation of the single idea is the key to forceful and effective unfolding of the message. The difference between a moving stream and a stagnant marsh is constraint. Such is the difference between sermons with and without the discipline of the controlling theme.”¹⁴ Thus, preaching one big idea is far more effective than the three-point sermon in appealing to listeners.

Fourth, the three-point preaching style makes listeners predict the routine structure of preaching. They predict it in this way: First comes the introduction. Then comes the first point, which is followed by explanation, illustration, and application. Then the second point is also followed by explanation, illustration, and application. The third point is the same. Finally comes the conclusion. If this preaching style goes on for years and years, listeners become passive in listening because the pattern of preaching is always the same. People can easily predict preaching. They know what will come next. As a result, they become slow in responding to preaching. This thesis-project addresses this in an effort to give listeners vitality and eagerness in listening to preaching.

Therefore, in order to solve these problems of three-point deductive preaching, Korean preachers should learn and practice big idea preaching. In light of these problems, this thesis asks the following question: How can Korean pastors improve their ability to preach big idea sermons? In the thesis, I contend that Korean pastors can improve the ability to communicate the big idea in preaching by receiving preaching training and having preaching opportunities. As part of the project, I developed a manual for preaching and then trained a group of pastors by using the manual. After training, I had

¹³ Fred B. Craddock, *As One Without Authority: Revised and with New Sermons* (St. Louis, MO: Chalice, 2001), 80.

¹⁴ Craddock, *As One Without Authority*, 82.

them preach sermons. As a result, I was able to evaluate the effectiveness of their preaching.

As for the overview of this thesis project, I explored the biblical and theological framework on big idea preaching in chapter 2. In chapter 3, I reviewed the literature on big idea preaching. In chapter 4, I set forth my project design: First, I let Korean pastors preach big idea sermons before the training. Second, I taught them by using the training manual. Third, I let them preach again. Then, I evaluated how much progress they have made in communicating the big idea in sermons through statistical data which I collected. In chapter 5, I determined how much this project brought forth good results.

CHAPTER TWO

BIBLICAL AND THEOLOGICAL FRAMEWORK

Improving the ability of Korean pastors to communicate the big idea in preaching must be based on a biblical and theological framework. In this chapter, I discuss three areas pertinent to this thesis-project: theology of inspiration, theology of preaching, and theology of preaching the big idea

Theology of Inspiration

Every preacher should have the invariable confidence that the Bible is the inspired Word of God and has the power to transform sinful people and the world.

People today live in the age of postmodernism characterized by pluralism, relativism, personal freedom, anti-intellectual sentiment, and an anti-authority mood.¹ Influenced by the trends of this age, people become skeptical about accepting authoritative propositional truth. Therefore, the authority of the Bible is challenged by postmodernism. David L. Larsen says in *The Anatomy of Preaching*, “What we see today is a tragic breach in the Reformation principle, erosion of confidence in the authority of Scripture that looks to the human-centered ‘enlightenment’ instead of the God-centered Reformation.”² He points out that many preachers are deprived of normative consensus

¹ Robertson McQuikin, “Connecting with Postmoderns: What to Adopt, What to Adapt, What to Oppose in Postmodernism,” in *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today’s Communicators*, ed. Haddon Robinson and Craig B. Larson (Grand Rapids, MI: Zondervan, 2005), 174-76.

² David L. Larsen, *The Anatomy of Preaching: Identifying the Issues in Preaching Today* (Grand Rapids, MI: Baker, 1989), 24.

as to the authority of the Bible, and they turn to pop psychology, current events, or book reviews to feed their famished flocks.³

Then, does the authority of the Bible collapse? Is the Word of God no longer valid? Absolutely not. In this time of crisis regarding biblical authority, Christians in general and pastors in particular should be alert to the teaching of the Bible: “The grass withers and the flowers fall, but the word of our God endures forever” (Isa 40:8).⁴ Now is the time for preachers to be equipped with confidence in the authority of the Bible and to be armed with the Bible for a vibrant ministry of preaching.

The Bible Is the Inspired and Written Word of God

If a preacher is to speak for God, he must have immutable confidence in the inspiration and the authority of the Bible as the Word of God. As I consider the issue of the inspiration of the Bible, I will first define what the inspiration of the Bible is. Then I will discuss biblical evidences of biblical inspiration, and after that I will discuss and evaluate various theories of inspiration.

I believe that the Bible has absolute authority as the Word of God because it was inspired by God when it was written. Human authors were inspired by the Holy Spirit. Because the Holy Spirit intervened the whole process of formation without any errors and faults, the Bible has the absolute authority as the Word of God. The famous Reformed theologian, B. B. Warfield strongly supports the inspiration of the Bible. As he reviewed the historical views on the inspiration of the Bible which the church of Christ had held,

³ Larsen, *Anatomy of Preaching*, 25.

⁴ Scripture quotations are from the New International Version.

he was at last fully content with the definition of the inspiration of the Bible from the Westminster Confession:

It is our special felicity, that as Reformed Christians, and heirs of the richest and fullest formulation of Reformed thought, we possess in that precious heritage, the Westminster Confession, the most complete, the most admirable, the most perfect statement of the essential Christian doctrine of Holy Scripture which has ever been formed by man. Here the vital faith of the church is brought to full expression: the Scriptures are declared to be the word of God in such a sense that God is their author, and they, because immediately inspired by God, are of infallible truth and divine authority, and are to be believed to be true by the Christian man, in whatsoever is revealed in them, for the authority of God himself speaking therein.⁵

From the definition of biblical inspiration by the Westminster Confession, one can be sure that the Scriptures are the infallible, perfect, divine, and absolute Word of God.

Millard J. Erickson writes, “By inspiration of Scripture we mean that supernatural influence of the Holy Spirit on the Scripture writers which rendered their writings an accurate record of the revelation or which resulted in what they wrote actually being the Word of God.”⁶

Maintaining that all the words in Scripture are God’s Word, Wayne Grudem also explains the inspiration of the Bible in more detail:

There are frequent claims in the Bible that all the words of Scripture are God’s words as well (as words that were written down by men). [The following text is Grudem’s footnote of the previous sentence.] Of course, I do not mean to say that every word in Scripture was audibly spoken by God himself, since the Bible records the words of hundreds of different people, such as King David and Peter and even Satan himself. But I do mean that even the quotations of other people are God’s reports of what they said, and, rightly interpreted in their contexts, come to us with God’s authority.⁷

⁵ B. B. Warfield, *The Inspiration and Authority of the Bible*, ed. Samuel G. Craig (Philadelphia, PA: Presbyterian and Reformed, 1970), 111.

⁶ Millard Erickson, *Christian Theology*, 2nd ed. (Grand Rapids, MI: Baker, 1998), 225.

⁷ Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England: Inter-

Next, it is useful to consider the biblical evidence that supports my understanding of the inspiration of the Bible. For example, the apostle Paul writes to Timothy, “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work” (2Ti 3:16-17). From this, readers are able to know that the Bible as the Word of God is infallible, absolute, and eternal.

For Jesus, there was no hesitation about the authority of the Bible as the inspired Word of God. He says in Matthew 5:17-18, “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.” He often asks people, “Does not Scripture say . . .” (Jn 7:42). When Jesus was tempted by the devil in the wilderness, Jesus resisted the devil by saying, “It is written . . .” (Mt 4:4, 7). All these texts mean that Jesus believed the absolute and eternal authority of the Bible. After he was raised from the dead, Jesus said to two of his disciples, who were going to a village called Emmaus with the hearts of despair and unbelief, “Did not the Christ have to suffer these things and then enter his glory? And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself” (Lk 24:26-27). This means that Jesus believed the Bible to be the exact, truthful, and inspired Word of God which fulfills its promises.

From all these evidences including the assertions of biblical scholars and the Bible as well, I believe, the truth of the inspiration of the Bible is strongly supported.

Now, one can consider the inspiration of the Bible from the human side.

Christians should know that the Bible was written by human authors who were inspired by the Holy Spirit. This means that there is dual authorship in the Bible: it is composed of many books by many authors who were inspired by the Holy Spirit.

The apostle Peter clearly believed that the Bible is not the subjective thought of humans, but instead God inspired human authors so that they spoke and recorded the Bible without any fault and error. He doubts nothing of the authority of the Bible: “Above all, you must understand that no prophecy of Scripture came about by the prophet’s own interpretation of things. For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit” (2Pe 1:20-21). He continues in 2 Peter 3:2, “I want you to recall the words spoken in the past by the holy prophets and the command given by our Lord and Savior through your apostles.” This shows that Peter believed that God made prophets write the Word of God in the Old Testament and that God made apostles write the Word of God in the New Testament. The prophets in the Old Testament and the apostles in the New Testament were the chosen men of God who were also inspired by the Holy Spirit to write the Bible. From these biblical evidences Christians can clearly know that the Bible is the inspired Word of God. So, it is possible to state the following: Because the Bible is inspired by the Holy Spirit, one is able to believe the absolute authority of the Bible. There are, however, different theories about the inspiration of the Bible. Erickson gives a clear explanation of these theories:

1. The intuition theory makes inspiration largely a high degree of insight. . . . On this basis, inspiration of the Scripture writers was essentially no different from that of other great religious and philosophical thinkers, such as Plato and Buddha.

2. The illumination theory maintains that there is an influence of the Holy Spirit upon the authors of Scripture, but involving only a heightening of their normal powers. . . . The Spirit's effect is to heighten or elevate the author's consciousness.
3. The dynamic theory emphasizes the combination of divine and human elements in the process of inspiration and the writing of the Bible. The Spirit of God works by directing the writer to the thoughts or concepts, and allowing the writer's own distinctive personality to come into play in the choice of words and expressions.
4. The verbal theory insists that the Holy Spirit's influence extends beyond the direction of thoughts to the selection of words used to convey the message.
5. The dictation theory is the teaching that God actually dictated the Bible to the writers. Passages where the Spirit is depicted as telling the author precisely what to write are regarded as applying to the entire Bible.⁸

In my evaluation, the intuition theory and the illumination theory cannot be accepted in light of evangelical theology. The verbal theory and the dictation theory also cannot be accepted because they have a tendency to neglect the role of the human writer, making him like a tool that produces the Word of God. I accept the dynamic theory because this theory clearly shows dual authorship of the Bible.

About the authority of the Bible, John Broadus says in *On the Preparation and Delivery of Sermons*,

The message which the Christian preacher proclaims is a given message. He does not have to create it. It has been revealed. Every basic idea which the Christian preacher needs has been given to him. To be sure, he must interpret, apply, and illustrate, but he does not have to invent. Indeed, he must not invent. In the Scripture he has his core message.⁹

Advocating the authority of the Bible, Gordon Fee and Douglas Stuart state, "Because the Bible is God's Word, it has eternal relevance; it speaks to all humankind, in every age and in every culture. Because it is God's Word, we must listen and obey."¹⁰ As God

⁸ Erickson, *Christian Theology*, 231-33. Erickson identifies theologians according to each inspiration theory as follows: James Martineau (the intuition theory), Auguste Sabatier (the illumination theory), Augustus Hopkins Strong (the dynamic theory), J. I. Packer (the verbal theory).

⁹ John A. Broadus, *On the Preparation and Delivery of Sermons*, rev. Vernon L. Stanfield, 4th ed. (New York: HarperCollins, 1979), 18-19.

¹⁰ Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All Its Worth* (Grand Rapids, MI: Zondervan, 2003), 21.

spoke through his Word in the past, so he speaks today through his Word, and he will speak in the future through his Word. The Bible is the only Word of authority for a preacher to proclaim, and at the same time, it is the only eternal Word for people to hear because it has absolute value as the truth of which the prophet Isaiah says, “The grass withers and the flowers fall, but the word of our God endures forever” (Isa 40:8). Thus, preachers should have immovable confidence that the Bible is the true and eternal Word of God and that they are called to proclaim it in any time.

The Bible Has Power for Transformation

Preachers should also know that only the Bible has the power to transform people and the world fundamentally. In this section, I will discuss first the biblical evidences which support the transforming power of the Bible. Then, I will discuss the views of theologians.

The writer of Hebrews believed that the Word of God can transform the whole being, including the deepest parts of humans such as soul and spirit, thoroughly and fundamentally. Thus the writer says, “For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. Nothing in all creation is hidden from God’s sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account” (Heb 4:12-13). In other words, in the light of the Word of God, people realize what terrible sinners they are, they repent their sins, they receive the gift of salvation, and they are eventually transformed into the image of Christ Jesus.

The prophet Isaiah says,

So is my word that goes out from my mouth:
It will not return to me empty,
but will accomplish what I desire
and achieve the purpose for which I sent it. (Isa 55:11)

This means that the Word of God is powerful and is always working to achieve the purpose of God. In order to achieve the will of God, God trains and transforms people with his Word. By the power of God's Word, they repent, are sanctified, and finally become the people of God. Isaiah believed that God always leads his people with his Word, for they are the people of his promise, which God always keeps and achieves. In this way, God transforms his people.

According to the psalmist, a person of the Word of God does not follow the path of sinners. Instead, that person walks the path of righteousness and lives an abundant life, bearing plentiful fruits. His or her whole life is full of God's presence. This fact shows the transforming power of God's Word. The psalmist said,

Blessed is the one
who does not walk in step with the wicked
or stand in the way that sinners take
or sit in the company of mockers,
but whose delight is in the law of the LORD,
and who meditates on his law day and night.
That person is like a tree planted by streams of water,
which yields its fruit in season
and whose leaf does not wither—
whatever they do prospers. (Ps 1:1-3)

More concretely, David shows the transforming power of God's Word in detail in Psalm 119: blessings (v. 1), righteousness (vv. 9-11, 29, 128, 164), joy (vv. 24, 92, 111, 143, 162), mercy and salvation (vv. 41, 149, 154), hope (vv. 49), maturity (vv. 73),

wisdom (vv. 98-100, 130), truth (vv. 142, 160), and peace (v. 165). David praises God, for God's Word transforms his whole life into an abundant life.

Explaining the meaning of 2 Timothy 3:16, Warfield points out that the sacred Scripture is the product of the creative breath of God and, because of its divine origination, it is of supreme value for all holy purposes.¹¹ Warfield continues:

It is also to be observed that the apostle does not tell us here everything for which the Scriptures are made valuable by their Divine origination. He speaks simply to the point immediately in hand and reminds Timothy of the value which these Scriptures by virtue of their Divine origin, have for the "man of God." Their spiritual power, as God-breathed, is all he had occasion here to advert to.¹²

Warfield strongly asserts that the Bible has the power of creation. Warfield believes that, as God created Adam and gave him life with the God-breathed Word, so God can transform his people with his breathed Word of power. In addition, Warfield understood what the apostle Paul taught about the power of God. As the power of God's Word was enough to transform Timothy as the man of God, so the same power of God's Word is enough to transform people as the people of God. I agree entirely with Warfield's view on the inspiration and creative power of the Word of God.

According to Bryan Chapell, the power of God is inherent in the Word of God, and the Word of God fulfills salvation and sanctification. He says, "The human efforts of the greatest preachers are still too weak and sin-tainted to be responsible for others' eternal destinies. For this reason God infuses his Word with spiritual power. The efficacy of the message rather than any virtue in the messenger transforms hearts."¹³ Chapell continues, "God's Word acts as an instrument of his redeeming work. Scripture

¹¹ B. B. Warfield, *Biblical Foundations* (Grand Rapids, MI: Eerdmans, 1958), 46.

¹² Warfield, *Biblical Foundations*, 47.

¹³ Bryan Chapell, *Christ-Centered Preaching* (Grand Rapids, MI: Baker, 1994), 18.

continually aims to restore some aspect of our brokenness to spiritual wholeness.”¹⁴ I gladly accept Chapell’s view on the transforming and redeeming power of the Word of God. We preachers should preach with this confidence in the power of God which is sufficient to transform anyone on the earth.

In addition, Grudem asserts that the Bible is necessary for maintaining spiritual life and for spiritual growth.¹⁵ He says:

Jesus says in Matthew 4:4 (quoting Deuteronomy 8:3), “Man does not live on bread alone, but on every word that comes from the mouth of God.” Here Jesus indicates that our spiritual life is maintained by daily nourishment with the Word of God, just as our physical lives are maintained by daily nourishment with physical food. . . . And Peter encourages the Christians to whom he writes, “Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation” (1 Peter 2:2). The “pure spiritual milk” in this context must refer to the Word of God about which Peter has been speaking (see 1 Peter 1:23-25). The Bible, then, is necessary for maintaining spiritual life and for growth in the Christian life.¹⁶

Crawford Loritts says that every preacher should keep in mind some great maxims:

Don’t ever dare to stand in front of a group of people with a Bible in your hand and not expect change. We must have a holy confidence—confidence in God and his Word, confidence that God is going to change lives whenever we speak from his book. Remember that the goal of all ministry is transformation. It’s not about being liked. It’s not about being accepted. God’s ultimate goal is to change lives.¹⁷

I hope that all the preachers have this strong biblical view of inspiration of the Word of God, confidently preach the Word, and transform people and the world.

¹⁴ Chapell, *Christ-Centered Preaching*, 263.

¹⁵ Grudem, *Systematic Theology*, 118.

¹⁶ Grudem, *Systematic Theology*, 118.

¹⁷ Crawford Loritts, “Preaching That Raises Our Sights: What Sort of Preaching —What Sort of Preacher— Can Raise the Bar for Low Jumpers?” in *The Art and Craft of Biblical Preaching*, 36.

Theology of Preaching

Preaching the Word of God is the foremost ministry of the church of Christ, and the core message of the preachers of the church of Christ should be Christ Jesus and his crucifixion. In this section, I discuss the biblical and theological value and meaning of preaching through biblical evidences and then discuss the views of theologians.

Preaching as the Foremost Ministry of the Church

When one researches the Bible, one finds that God has used the ministry of preaching in order to speak to his people and to fulfill his purposes. Preaching has been the foremost ministry in the church of Christ.

In the Old Testament period, preaching was the foremost ministry to God to His people. I view that the people in the Old Testament are His chosen people and represent or symbolize the redeemed people of Jesus Christ in the New Testament, which is the church of Christ. So, if the preaching ministry in the Old Testament was important then, preaching ministry in Christ's church is also important, too.

One can search for biblical evidences in relation to preaching in the Old Testament. In the Old Testament, prophets received the word from God and preached to the people of Israel on behalf of God.

The role of the prophets who were sent by God is the same with that of the apostles who were sent by Jesus Christ – that is, to preach the inspired Word of God. Prophets such as Haggai and Zechariah, after the return to Jerusalem from Babylon, preached the Word of God to the people of Israel on behalf of God in order to complete building the temple of Jerusalem. Ezra 6:14 says, “So the elders of the Jews continued to

build and prosper under the preaching of Haggai the prophet and Zechariah, a descendant of Iddo. They finished building the temple according to the command of the God of Israel and the decrees of Cyrus, Darius and Artaxerxes, kings of Persia.”

An ideal for preachers to follow is Ezra, who revitalized the Israelites through his preaching ministry after their return from Babylon: “For Ezra had devoted himself to the study and observance of the Law of the LORD, and to teaching its decrees and laws in Israel” (Ezr 7:10).

God chose and used Isaiah to preach to the miserable people of Israel in order to give them hope for the future. Isaiah 61:1 says,

The Spirit of the Sovereign LORD is on me,
because the LORD has anointed me
to preach good news to the poor.
He has sent me to bind up the brokenhearted,
to proclaim freedom for the captives
and release from darkness for the prisoners.

From this readers know that in the Old Testament God used the ministry of preaching to speak to his people and to fulfill his purposes.

In the New Testament, preaching was the foremost ministry. John the Baptist also preached repentance and the coming of God’s kingdom. Mark 1:4-5 says, “And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River.”

We should notice that when the Lord Jesus appeared to the people of Israel the first time, he began his ministry by preaching. He preached that people should repent in

order to be ready for the kingdom of God. “From that time on Jesus began to preach, ‘Repent, for the kingdom of heaven is near’” (Mt 4:17).

Matthew, who was one of the disciples of Jesus, looked carefully at the ministry of Jesus and analyzed his ministry: “Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people” (Mt 4:23). Jesus never stopped preaching as long as he served the people.

When Jesus sent his disciples to the people of Israel, he commanded them to preach the message of God’s kingdom: “As you go, preach this message: ‘The kingdom of heaven has come near’” (Mt 10:7). It is clear that the major ministry of Jesus’ disciples was preaching. I think that the statement ‘the kingdom of heaven has come near’ is the word of God, because it is the word of Jesus. And any of Jesus’ words which are written in the Bible are the Word of God and a part of the Bible. So, Jesus’ disciples who preached the kingdom of God were those who preached God’s Word. The major ministry of Jesus’ disciples was preaching the Word of God.

After Jesus was raised from the dead, he commanded his disciples to preach the Word of God in order to save the world. He said, “Go into all the world and preach the gospel to all creation” (Mk 16:15). Here, Jesus’ commandment ‘to preach the gospel to all creation’ is clearly the word of God, because Jesus’ any words which are written in the Bible is the Word of God. So, in this verse, Jesus clearly commanded his disciples to preach the Word of God. Thus one is able to realize that the highest concern of the Lord after his resurrection was for his disciples to preach. Preaching was the foremost ministry to Jesus’ disciples. Later through these disciples, the churches of Christ were established.

Thus preaching was the foremost ministry not only to Jesus disciples but also to the church of Christ.

From this, Christians should know that not only Jesus' disciples but also all the followers of Jesus must preach. Preaching cannot be stopped as long as the church exists on the earth.

When the ministries of the church of Christ were set up, the apostles regarded preaching as the most important ministry. Even though Satan tempted the church of Christ by stealing the power of preaching, the apostles kept Christ's church by keeping the ministry of preaching steadfastly. Acts 6:2-4 shows what they did in order to restore the ministry of preaching: "So the Twelve gathered all the disciples together and said, 'It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.'" Even though many things happened to the church, the apostles knew the value of preaching the Word of God. To them, to be or not to be was totally dependent upon preaching.

After the persecution of the Jerusalem church, the disciples in Jerusalem scattered to other districts and countries. At that time, they preached the gospel and built churches wherever they went. It is amazing that churches were built by their preaching. Acts 8:4 says, "Those who had been scattered preached the word wherever they went."

As for the experience of church ministry, the apostle Paul was an exceptional expert. He was the man who knew what the church was. Before his death, he left final words for Timothy, his beloved son in the faith. Paul commanded Timothy to devote

himself to preaching: “In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction” (2Ti 4:1-2). In this, we know that the command to Timothy to preach is the command to the church of Christ, because Timothy was one of the leaders who led the church.

It is noticeable that Paul speaks to the church of Christ in Corinth like this: “For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe (1Co 1:21).” Paul clearly believed that God was pleased to save the world through preaching of the Church of Christ. Though this we are again convinced that the foremost ministry of the Church is preaching.

So far, I have reviewed biblical evidences which all support the importance of preaching as the foremost ministry in the church.

Next, what view did the Reformers have in regard to the ministry of preaching? To the reformers, the preaching of the Word of God was the foremost ministry in the church of Christ. In the Reformation period of Protestant churches, the Reformers, such as Luther and Calvin, regarded preaching the Word of God as the most divine, precious, and foremost ministry, and they achieved reformation through preaching.¹⁸ Opposing the Mass of the Roman Catholic Church in which there had not been the genuine Word of God, the Reformers had emphasized the liturgy in which the Word of God is proclaimed as well as the sacraments; thus, afterwards preaching had been restored as the center of

¹⁸ John Stott, *Between Two Worlds: The Art of preaching in the Twentieth Century* (Grand Rapids, MI: Eerdmans, 1982), 24-25.

the worship.¹⁹ The Reformers emphasized that the ministry of preaching is the foremost mission of pastors, and the Reformers were convinced that the position of pastor means above all to be the truthful mouth of God.²⁰ As long as pastors exist for the church of Christ, the ministry of preaching must be the foremost ministry of the church.

As for Martin Luther, he was a passionate preacher, and he never ceased to preach every day, and he even preached until Feb. 15 1546, three days before his death.²¹ The constant ministry throughout Luther's life had been the ministry of preaching, and through preaching he was able to reform the church of Christ.²² To Luther, preaching was the most important office in the world - more important than even that of officiating the sacraments, and it was more important than prayer, and it was a matter of life and death because it is the medium through which salvation is bestowed.²³ Luther had the very strong conviction that preaching is fully the Word of God both as the incarnate Lord and the written Scripture.²⁴ To him preaching was the foremost ministry for the church of Christ.

John Calvin was another Reformer who devoted himself for the preaching of the Word of God. Even though he did not go as far as Luther did in identifying preaching as the Word of God, Calvin believed that preaching is the ordinary channel through which the Holy Spirit speaks.²⁵ He preached every day when he served the Church of St. Pierre,

¹⁹ Chang Bok Chung, *Great Preachers in Christian History (Vol.1): from Origen's Admantius to Jonathan Edwards* (Seoul: Presbyterian College and Theological Seminary, 1986), 24-25.

²⁰ Chung, *Great Preachers in Christian History*, 25.

²¹ Chung, *Great Preachers in Christian History*, 173.

²² Chung, *Great Preachers in Christian History*, 176.

²³ O. C. Edwards Jr., *A History of Preaching* (Nashville, TN: Abingdon, 2004), 287.

²⁴ Edwards, *History of Preaching*, 287.

²⁵ Edwards, *History of Preaching*, 313-14.

and the ministry of preaching was the center of his ministry for the church, and all the other ministries were the tools to support the ministry of preaching.²⁶

Thus one is able to know that preaching was the foremost ministry to the Reformers. Finally, let's review the various views of theologians on preaching. Through them, one is able to know that preaching is the foremost ministry of the church of Christ.

To Jeffrey Arthurs, preaching is the foremost ministry of the church of Christ. He asserts that preachers are heralds of God, and their job is to speak on behalf of the King, Jesus Christ, to people of today.²⁷ Arthurs clearly shows that God has committed preachers to preach in every age in order to speak to his people and to fulfill his purposes. To God, preaching is the foremost way for him to speak to his people.

Preaching is the most urgent and glorious ministry of primacy in the church of Christ, according to Martyn Lloyd-Jones, who suggests:

To me the work of preaching is the highest and the greatest and the most glorious calling to which anyone can ever be called. If you want something in addition to that I would say without any hesitation that the most urgent need in the Christian Church today is true preaching; and as it is the greatest and the most urgent need in the Church, it is obviously the greatest need of the world also.²⁸

This shows the heart of Martyn Lloyd-Jones on preaching. He believed that the most important and urgent ministry for the Christian church is to preach as long as the church exists on the earth. There is no substitute for preaching.

Preaching is important because God himself speaks to his people through the message of preaching. If a preacher's message is able to be regarded and accepted as the

²⁶ Chung, *Great Preachers in Christian History*, 205.

²⁷ Jeffrey D. Arthurs, *Preaching of Variety: How to Re-create the Dynamics of Biblical Genres* (Grand Rapids, MI: Kregel, 2007), 14-15.

²⁸ D. Martyn Lloyd-Jones, *Preaching and Preachers* (Grand Rapids, MI: Zondervan, 1971), 9.

Word of God, then people are able to encounter God by listening His Word. And Haddon W. Robinson supports this, saying, “God Himself spoke through the personality and message of a preacher to confront men and women and bring them to Himself.”²⁹ Robinson draws this conclusion as he studies 1 Thessalonians 2:13, “And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as a human word, but as it actually is, the word of God, which is at work in you who believe.”³⁰ As Paul refreshed the memories of the Thessalonians who became Christians, he asserted that their conversions were made because they accepted the Word not as the word of men but as the Word of God. Robinson strongly accepted the belief of Paul that preaching is the ministry of God through preachers.

I believe that the centrality and distinctiveness of the Christian church is preaching, because Jesus, the Founder of the church, lived the life of preaching which becomes the permanent model of his church to follow. So, preaching can be the foremost ministry in the church of Christ which should follow the preaching ministry of Jesus.

John Stott supports this:

That preaching is central and distinctive to Christianity has been recognized throughout the Church’s long and colorful story, even from the beginning....The only place to begin is with Jesus himself. ‘The Founder of Christianity was himself the first of its preachers; but he was preceded by his forerunner and followed by his apostles, and in the preaching of these the proclamation and teaching of God’s Word by public address was made an essential and permanent feature of the Christian religion’.³¹

From now on, I will review and interact with the views of so called neo-orthodox homileticians such as Fred B. Craddock, Eugene L. Lowry, and David Buttrick.

²⁹ Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Grand Rapids, MI: Baker, 1980, 2001), 19-20.

³⁰ Robinson, *Biblical Preaching*, 19.

³¹ Stott, *Between Two Worlds*, 16.

Even though they did not mention clearly that preaching is the foremost ministry of the Church, all of them seemed to have a high view on preaching, because they had the passion for preaching the Word of God. Certainly, their styles of preaching must be the products of their efforts to effectively communicate with the modern world.

In contrast to the previous theologians, Fred B. Craddock's view of preaching is quite different. Even though he suggests inductive preaching for postmodern people as a new homiletic with insights, his approach to preaching starts from the analysis of the audience. He insists that listeners are active participants in preaching so that the message has to be appropriate to the listeners, and the message should proceed or move in such a way as to give the listener something to think, feel, decide, and do during preaching; the sermon should speak for as well as to the congregation.³² He believes that preaching which is not in consideration of the listeners is not preaching.³³ He even says, "Speaking that is 'about' God or Jesus or related themes but is not 'to' the hearers may be interesting and even be followed by a cordial discussion, but it is not preaching."³⁴ By supporting inductive preaching, he insists that inductive movement is a more natural way of communication which reflects the lives of modern people.³⁵ He devalues traditional deductive preaching, which he views as the most unnatural mode of communication, and says there is no democracy, no dialogue, no listening by the speaker, and no contribution by the hearer.³⁶

³² Fred B. Craddock, *Preaching* (Nashville, TN: Abingdon, 1985), 25-26.

³³ Craddock, *Preaching*, 18.

³⁴ Craddock, *Preaching*, 18.

³⁵ Craddock, *As One Without Authority*, 49.

³⁶ Craddock, *As One Without Authority*, 46.

Craddock contributed much in suggesting a new way to modern preaching, especially his awakening concern both for listeners and for inductive sermons. I think that he suggests how to preach very well.

Craddock suggests that preachers can end sermons without a clear conclusion, because the listeners can continue to think about what they heard.³⁷ But Craddock's suggestion about an open-ended sermon is not always effective. To most Korean people, an open-ended sermon is not an effective way to communicate. Sangyil Park says,

[T]here is also some danger in Craddock's method to be directly applied to Korean narrative preaching: open-ended sermon . . . [An] open-ended sermon will be not only problematic but also ineffective in Korean preaching. Korean narrative preaching needs an ending with clear conclusion. It is important because narrative preaching has to bring a catharsis to the people: healing of *han* needs to occur during the preaching event, not after.³⁸

The view of Eugene L. Lowry on narrative preaching has close ties with Craddock's inductive preaching theory, because Lowry also suggests an effective method in narrative preaching. To Lowry, a sermon is a plot.³⁹ He understands plot as an effective device to bring catharsis to people. For this reason, he tries to make the listeners participate in preaching as the plot of narrative preaching goes on. In his work he shows in detail the stages of the homiletical plot: upsetting the equilibrium, analyzing the discrepancy, disclosing the clue to resolution, experiencing the gospel, and anticipating the consequences.⁴⁰

³⁷ Craddock, *As One Without Authority*, 126.

³⁸ Sangyil Park, *Korean Preaching, Han, and Narrative* (New York: Peter Lang, 2008), 92. The meaning of *han* is "wounded and broken heart." There is *han* in the hearts of Korean people subconsciously. Historically, Korea has been attacked by many countries, and Korean people have suffered in broken hearts for long time in term of unstable political, social, and economic conditions.

³⁹ Eugene L. Lowry, *The Homiletical Plot: The Sermon As Narrative Art Form* (Louisville, KY: Westminster John Knox, 2001), 12.

⁴⁰ Lowry, *Homiletical Plot*, 26.

I admire his genius in drawing the principle on how to proceed with plot. He concretely shows how to preach narrative sermons. His emphasis on how to appeal to and affect listeners is excellent. But, it is a problem that we cannot preach the narrative sermon in various genres of the Bible. I think that it may be the limitation of the preaching theory of Lowry.

As for the preaching theology of David Buttrick, there are many good insights in *Homiletic*, in which he defines preaching: “[W]e will define preaching as mediation. Preaching gratefully turns to scripture and speaks at table, standing before Christ crucified, God-with-us, in the midst of a being-saved community. Preaching is mediation.”⁴¹ Even though Buttrick did not say that preaching is the foremost ministry of the Church, it seems that he must have a high view on the ministry of preaching, because he regards preaching as mediation. Even though his definition on preaching is insightful, there are some problems in his theology which mainly originate from his liberal theology.

The first problem is on the content of preaching. Buttrick insists that preachers should preach not only the redemption of the self but also the redemption of the social world, because he asserts that “there can be no redemption of the self without a liberation of the social world, and no redemption of the social world without release from the self’s inner bondage. All we are saying is that preaching, as it shares God’s saving purpose, will be a liberating word.”⁴² I think his view on salvation is liberal. He understands that both salvation of self and salvation of the social world should be achieved at the same time. I think that salvation of the self should be first, then the salvation of the social world should follow. I believe that the salvation of lost souls is the basis for the salvation of the

⁴¹ David Buttrick, *Homiletic: Moves and Structures* (Philadelphia, PA: Fortress, 1987), 239.

⁴² Buttrick, *Homiletic*, 453.

social world. I do not deny that Christians should have concern and make efforts to save the social world. We should pray for that; but, to Buttrick, the order of salvation may not be right.

A second problem is on his usage of the term “symbol.” Buttrick seems to understand the second coming of Jesus as symbol, because he says, “Preaching has a time. Preaching is a conversation generated by the event of Jesus Christ which will continue until Christ’s redemptive work is done, a consummation symbolized by second coming.”⁴³ I think that the second coming of Jesus cannot be a symbol. That is the reality to come and to be fulfilled. As I have surveyed his preaching theology, I found that there are good points that one can learn from Buttrick, but at the same time one should know that there are some theological problems in his thought that one should avoid.

Through all the discussions so far, one is able to conclude that preaching is the foremost ministry as long as the church of Christ exists on the earth. Therefore, preachers should devote themselves to faithful preaching so that they fulfill the purpose of God.

Preach Christ and His Crucifixion

Above all, preachers have to know that the central theme of the Bible for them to preach is Jesus, who is the Son of God, the Savior and the Lord. Preachers should preach Jesus and his redeeming work through his cross. Let us consider biblical evidences and the views of theologians in terms of Jesus and his cross.

Jesus Christ is the central theme in the Bible and preachers should preach Him as the Savior of all, the one who gives life. According to the apostle John, “You diligently

⁴³ Buttrick, *Homiletic*, 453.

study the Scriptures because you think that in them you have eternal life. These are the very Scriptures that testify about me” (Jn 5:39).

How, then, did Jesus regard himself? Jesus believed that he himself is the central theme of the whole Bible. He believed that the whole Bible focuses on himself as the Christ who was to come as the Redeemer. One can know this fact from this: After being raised from the dead, Jesus met his disciples who were on the way to Emmaus. At that time, Jesus explained the truth to them that he is the Christ whom the Bible prophesied to come: ““Did not the Messiah have to suffer these things and then enter his glory?’ And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself” (Lk 24:26-27). One is able to know that Jesus himself testified that the central theme in the whole Bible is himself.

What did the apostles preach after they were filled with the Holy Spirit? They proclaimed that Jesus, who died and is risen, is the Christ and Redeemer. After being filled with the Holy Spirit, the apostle Peter preached to the Israelites in Acts 2:36, “Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah.” The Jesus of the cross was the central theme of preaching by the apostles. The apostles might have preached various kinds of stories, news, instructions, and exhortations, but when the apostles were filled with the Holy Spirit, they all preached the most urgent, central, and important truth. They preached that Jesus, who died and was raised from the dead, is Christ and the Lord who was supposed to come and die and be raised according to the promises of the Bible. To the apostles, Christ was the central theme of the Bible.

In addition, in the eyes of the apostle Paul, there can be no mistake that the central theme of the Bible was Jesus Christ and his cross. To the apostle Paul, the central message of his peaching was Jesus and his cross. In 1 Corinthians 2:1-2 he said, “When I came to you, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and him crucified.” Paul committed to preach only Jesus and his crucifixion. Why did Paul do that? Paul was certain that Jesus is the Savior and Lord by being crucified and resurrected (Ro 5:10; 1Co 15:20). In a simple word, James W. Thompson says that Paul identifies God’s own words with the death, burial, and resurrection of Jesus Christ.⁴⁴

John Stott says in *The Cross of Christ* that the centrality of the Bible is the cross of Jesus Christ because not only Jesus himself but also all the authors of the New Testament believed in it.⁴⁵ Stott quotes Emil Brunner:

The Cross is the sign of the Christian faith, of the Christian Church, of the revelation of God in Jesus Christ . . . The whole struggle of the Reformation for the *sola fide*, the *solī deo gloria*, was simply the struggle for the right interpretation of the Cross. He who understands the Cross aright—this is the opinion of the Reformers—understands the Bible, he understands Jesus Christ.⁴⁶

Stott summarizes three crucial achievements of the cross: the salvation of sinners, the revelation of God (justice, love, wisdom, and power), and the conquest of evil.⁴⁷ He insists that preaching should proclaim the cross of Christ, and he says, “But the gospel is

⁴⁴ James W. Thompson, *Preaching Like Paul: Homiletical Wisdom for Today* (Louisville, KY: Westminster John Knox, 2001), 145.

⁴⁵ John Stott, *The Cross of Christ* (Downers Grove, IL: InterVarsity Press, 1986), 40.

⁴⁶ Stott, *Cross of Christ*, 44.

⁴⁷ Stott, *Cross of Christ*, 202, 203, 226.

in essence the good news of Christ crucified.”⁴⁸ I unreservedly accept his view that Jesus Christ and the cross of Christ is the central message of the Bible. The preachers of the church of the Christ should proclaim the cross of Christ.

If the central theme of the Bible is Jesus Christ and his cross in which God’s redeeming work occurs, preachers should try to proclaim, above all, the gospel of Christ in their preaching. Bryan Chapell strongly supports this assertion. According to Chapell, because the Bible, the revelation of God, is linked to the activity of redemption of Christ Jesus, preachers should preach and speak about the redeeming work of God from the passage which they deal with.⁴⁹ Chapell said, “[P]reachers cannot properly explain biblical revelation, even if they say many true things about it, until they have related it to the redeeming work of God that all Scripture ultimately purposes to disclose.”⁵⁰ To Chapell, Jesus and his cross is the central theme of the Bible for preaching. By preaching this gospel, preachers should participate in the redeeming ministry of God for this world. I generally agree with Chapell because of the following reasons.

First, Chapell’s hermeneutical view is bibliocentric. His belief that Jesus and his cross is the central theme in the Bible is biblical. So I believe this: When it is proper and feasible, the Bible is to be interpreted in light of the redeeming work of Christ. Then, the meaning of the Bible becomes complemented, perfect, and complete. Second, Chapell’s view is helpful in relation to preaching. If Jesus is the Redeemer who redeemed us from Sin, preachers should be willing to proclaim what Jesus the Redeemer has done for us. Third, Chapell’s view is necessary and fits under the current condition of Korean

⁴⁸ Stott, *Cross of Christ*, 343.

⁴⁹ Chapell, *Christ-Centered Preaching*, 270.

⁵⁰ Chapell, *Christ-Centered Preaching*, 270.

preaching. Korean preaching has been overwhelmingly stricken with legalism. Korean preachers have constantly emphasized legalism. They have demanded constant obedience to God and to the Word of God to receive blessings. As a result, there has been little transformation, freedom, peace, grace, love, and joy for Korean believers. Instead, there has been guilty feelings, condemnation, and self-despair. Under the legalistic hermeneutic of Korean preaching there is no hope. Korean preaching should be transformed and reformed from the hermeneutic of legalism to that of grace, which is Christ-centered preaching (Redemptive-historical preaching).

I know that there are other voices which do not agree with Christ-centered preaching. I think that their views are sharp and insightful to listen to.

Abraham Kuruvilla, in *Privilege the Text!*, points out the problems which Christ-centered preaching has: First, The specific thrusts of individual Old Testament texts may be neglected in the rush to correlate the Old Testament with the New Testament, deteriorating the value of preaching from the Old Testament. The move away from the specifics of a text to a level of canonical abstraction inevitably causes a tedious repetition of sermonic themes. Second, Christ-centered preaching overlooks that every genre of the Bible conducts ethical instruction (divine demand and human obedience), rather than serving exclusively as adumbrations of the Messiah and his redeeming work. Third, Christ-centered preaching has a wrong theological understanding. It believes this: It is ungracious to teach that there is merit in obedience - the Bible promises that there are numerous incentives and rewards in obedience to God.⁵¹

⁵¹ Abraham Kuruvilla, *Privilege the Text!: A Theological Hermeneutic for Preaching* (Chicago: Moody, 2013), 239-35, 252-58. Rather than Christocentric interpretation, Kuruvilla asserts Christiconic interpretation which sees each pericope of the Bible as projecting facets of Christlikeness. He believes that

In addition, Ken Langley also criticizes Christ-centered preaching in his article *When Christ Replaces God at the Center of Preaching*. He does not agree with Christ-centered preaching because of these reasons: First, Christ-centered preaching may result in preachers and listeners failing to honor God the Father as he ought to be honored. Only Jesus is praised, not God. Second, Christ-centered preaching may result in preachers and listeners distorting the gospel. If the gospel of Christ is stressed then the gospel of God is missed. Third, Christ-centered preaching may teach listeners to interpret the Bible incorrectly. Listeners misunderstand the literal sense of the text and regard it as a springboard for a message on Christ and salvation. Four, Christ-centered preaching may bore listeners because every sermon seems to say the same thing. Fifth, Christ-centered preaching may encourage listeners to practice a privatized or Jesus-only pop spirituality.⁵²

Furthermore, M. Hopson Boutot acknowledges the major contribution of redemptive-historical preaching that it certainly strengthened macro-biblical literacy in the church and it does not lose the forest for the trees.⁵³ But, he mainly articulates reasons against redemptive-historical preaching: “[Redemptive-historical preaching] sees Scripture as a unified whole centering on Christ. Nevertheless, RHP could lead to equally dangerous errors, losing the trees for the forest. This micro-biblical illiteracy understands the redemptive whole, but fails to unpack the significance of the individual parts.”⁵⁴

becoming more Christlike is the purpose of preaching.

⁵² Ken Langley, “When Christ Replaces God at the Center of Preaching” *The Journal of the Evangelical Homiletics Society*, vol. 9, no. 1 (March 2009): 53-79.

⁵³ M. Hopson Boutot, “Losing the Trees for the Forest: Redemptive-historical Preaching and the Loss of Micro-Biblical Literacy,” 27. This article is an unpublished paper which was delivered at the Evangelical Homiletics Society in 2015.

⁵⁴ M. Hopson Boutot, “Losing the Trees for the Forest,” 27.

Even though I disagree with Kuruvilla, Langley, and Boutot because they oppose Christ-centered preaching, I think that there are good and sharp insights in their views. Preachers ought to learn from them if there are good insights from them. I think that preachers should learn from them as follows: First, preachers should emphasize the redemption of Christ and of God at the same time in preaching in order to keep a theological balance. In this way, we can glorify not only Christ but also God who sent his one and only Son Jesus for human beings. Second, even though preachers should preferentially try to perform Christ-centered preaching in every preaching portion, if a preaching portion seems to be impossible to be preached in Christ-centered preaching, preachers are to perform God-centered preaching. We should not excessively try to perform Christ-centered preaching in every passage of the Scriptures. I think that the concepts of Christ-centered preaching and God-centered preaching do not always contradict each other. Instead, they can coexist, supplementing each other. Third, preachers should try to keep not only the forest but also the trees of the Scriptures in preaching. In the name of Christ-centered preaching, preachers are not to overlook the theology or the feature of any specific preaching portion before they interpret the passage Christologically. Preachers are to study every preaching portion sufficiently and mention it in preaching. Then, they are to connect the theology of the text to Christological preaching. In this way, preachers can keep the macro- and the micro-biblical literacy of the Scriptures. Christ-centered preaching is not the absolute and perfect model. Even though preachers adopt Christ-centered preaching, they should have humble and open attitudes to learn continuously and reform weak points.

This discussion about the theology of preaching shows that preaching is the foremost ministry in the church of Christ, and Christ and his cross is the central message of the Bible for preachers to preach for the world. Next, I will discuss the theology of preaching the big idea.

Theology of Preaching the Big Idea

In this section, I will ask and answer two questions in relation to big idea preaching. These questions are related to the definition and the reasons that support big idea preaching.

What Are the Big Idea and Big Idea Preaching?

Frequently, many Korean congregants go home after Sunday worship services without a clear understanding of the sermon. To them, the sermon is routine and tedious; there is not much expectation about it. What is the main reason for this phenomenon? The major reason is that Korean congregants traditionally listen to the topical, three-point deductive sermon, which is preached to them with three points unrelated each other.⁵⁵ It is certain that the listeners cannot remember a sermon well if main ideas are not related to each other. On the contrary, when the sermon has a single central and dominant big idea and other ideas are supporting the central idea, the listeners can remember the sermon well and that sermon becomes more effective. So, it is critically important whether a sermon has a clear central big idea or not in its preaching portion.

⁵⁵ Park, *Korean Preaching, Han, and Narrative*, 134.

It is very helpful to note what Robins says about the important value of the big idea. He quotes J. H. Jowett:

I have a conviction that no sermon is ready for preaching, not ready for writing out, until we can express its theme in a short, pregnant sentence as clear as a crystal. I find the getting of that sentence is the hardest, the most exacting, and the most fruitful labor in my study. To compel oneself to fashion that sentence, to dismiss every word that is vague, ragged, ambiguous, to think oneself through to a form of words which defines the theme with scrupulous exactness—this is surely one of the most vital and essential factors in the making of a sermon: and I do not think any sermon ought to be preached or even written, until that sentence has emerged, clear and lucid as a cloudless moon.⁵⁶

Now I present a definition of the big idea and how to obtain it from a sermon passage. The big idea is the dominant thought in the sermon passage. The big idea can be expressed in a complete sentence: a subject and a complement.⁵⁷ Sometimes preachers get this idea easily, but sometimes they obtain it through laborious efforts. Sometimes, the big idea is a simple sentence. But sometimes, it is a complicated one because preachers draw this idea through the process of a synthesis of various smaller ideas.

Robinson teaches how to obtain the big idea (this will be dealt with in more detail later). First, in order to get “the subject” of the idea, preachers should state a definite answer from this question: “What am I talking about?” Second, in order to get the complement of the idea, preachers should state a clear answer from the question, “What am I saying about what I am talking about?” Last, preachers can make a big idea by adding the complement to the subject as a full, complete sentence.⁵⁸

⁵⁶ Robinson, *Biblical Preaching*, 37.

⁵⁷ Robinson, *Biblical Preaching*, 41.

⁵⁸ Robinson, *Biblical Preaching*, 41

Briefly introduced here is an example of how to form an idea.⁵⁹ In Psalm 117:1-2, the psalmist demanded:

Praise the LORD, all you nations:
extol him, all you peoples.
For great is his love toward us,
and the faithfulness of the LORD endures forever.

Praise the LORD.

Here, one can get the subject of the idea by asking, “What is the psalmist talking about?” A precise subject is *why should everyone praise the Lord?* Then, what does the psalmist say about that? There are two complements to the subject. *The Lord should be praised because his love is strong and because his faithfulness is eternal.* Then, one combines the subject and complements to gain the big idea: *Everyone should praise the Lord because his love is strong and his faithfulness is eternal.*

Now, let’s discuss the definition of big idea preaching.

As for the definition of big idea preaching, it is helpful to listen to Robinson. He says,

A major affirmation of our definition of expository preaching, therefore, maintains that “expository preaching is the communication of a biblical concept.” That affirms the obvious. A sermon should be a bullet and not buckshot. Ideally *each sermon is the explanation, interpretation, or application of a single dominant idea supported by other ideas, all drawn from one passage or several passages of Scripture* [emphasis added].⁶⁰

Keith Willhite adds the meaning of big idea preaching in more detail:

As an advocate of propositional, or big idea preaching, I do not believe that there is a single mold into which all sermons must be poured. Propositional preaching is much more a philosophy of preaching than a

⁵⁹ Robinson, *Biblical Preaching*, 43.

⁶⁰ Robinson, *Biblical Preaching*, 35.

cookie-cutter method based on structural allegiance. Expository sermons come in many shapes and forms, but only exposition is biblical preaching at its philosophical core. At the philosophical core of “exposition” is some degree of explanation.⁶¹

In short, big idea preaching is the explanation, interpretation, or application of a single dominant idea which is drawn from one passage or several passages of Scripture. Big idea preaching is a philosophy and an attitude of submission toward the biblical texts, and there can be many forms and shapes to preach a big idea sermon.

So far, I have discussed the definition of big idea, the method of how to get a big idea, and the definition of big idea preaching. Next, I will discuss the reasons why preachers should preach big idea sermons.

Why Big Idea Preaching?

There are biblical, rhetorical, and homiletical reasons that preachers should preach big idea sermons.

First is the biblical reason. Preachers in the Old Testament and preachers in the New Testament preached big idea sermons to the listeners in their own times.⁶² Robinson says,

Each [prophet] embodied a single theme directed toward a particular audience in order to elicit a specific response. In the New Testament, the historian Luke presents samples of preaching that enabled the church to penetrate the ancient world. The sermons of the apostles were without

⁶¹ Keith Willhite, “A Bullet versus Buckshot: What Makes the Big Idea Work?” in *The Big Idea of Biblical Preaching: Connecting the Bible to People*, ed. Keith Willhite and Scott M. Gibson (Grand Rapids: Baker, 1998), 16.

⁶² Robinson, *Biblical Preaching*, 37-38.

exception the proclamation of a single idea directed toward a particular audience.⁶³

Robinson also quotes the study of Donald R. Sunukjian on the preaching of Paul in Acts, “Each of Paul’s messages is centered around one simple idea or thought. Each address crystalizes into a single sentence which expresses the sum and substance of the whole discourse. Everything in the sermons either leads up to, develops, or follows from a single unifying theme.”⁶⁴ Robinson explains that the prophets in the Old Testament and the apostles in the New Testament preached big idea sermons, and this fact reinforces the validity of big idea preaching.

It is also interesting to note this fact: Even though the apostles preached big idea sermons, their ways of developing the big ideas were different from each other. In Acts 2, Peter preached an inductive sermon, and in Acts 13, Paul preached a deductive sermon; in Acts 20, Paul preached both an inductive and deductive sermon.

Interestingly, even the Lord Jesus often preached big idea sermons (Mt 25:1-13; Mt 25:14-30; Mt 25:31-46; Lk 18:1-8; Lk 15:3-7; Lk 15:8-10; Lk 15:11-32).

When Jesus focused on a central unifying idea in his preaching, he used different sermon shapes such as a deductive sermon and an inductive sermon. For example, in Luke 18:1-8, Jesus preaches a deductive sermon. In verse 1, Jesus taught the central idea: We should always pray and not give up. Then, from verse 2, he explained the central idea by illustrating the story of a widow and an unrighteous judge in order to make people understand the big idea easily. In other passages he preaches inductive sermons. For example, in Luke 15:3-7, Jesus told a story about a problem which happened to a

⁶³ Robinson, *Biblical Preaching*, 38.

⁶⁴ Robinson, *Biblical Preaching*, 38.

shepherd. A lamb was lost in the midst of one hundred lambs. Next, Jesus told about the shepherd's effort to find the lost sheep and the result. He finally found the lost lamb, and he had a joyous party with his friends. After that Jesus delivered the big idea: There are more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.

Sometimes, we feel the difficulty in finding the central ideas in the sermons of Jesus. It is not easy. For example, in the sermon of the Mount in Matthew 5–7, it is not easy to find the central idea, but even though it is hard to find the big idea in difficult texts, preachers should not give up big idea preaching, because it is certain that Jesus often preached big idea sermons. As long as the Lord Jesus used to perform big idea sermons, then, I think that there is sufficient validity for preachers to preach big idea sermons. Then, how can preachers perform the big idea sermon in cases of difficult preaching passages where there seems to be multiple big ideas, or various sized ideas are interrelated such as in the Sermon of the Mount? (Mt 5-7) How can preachers interpret the passage accurately by big idea preaching? I think there is a way. Preachers can divide the entire passages into proper small pieces of preaching portions so that big idea preaching to each preaching portion may be possible. For example, the Sermon of the Mount has multiple big ideas in it. In order to perform big idea sermons with accurate interpretation in this passage, preachers are to appropriately divide the long and complicated passages into small pieces of preaching portions. Then, they can perform big idea sermons freely. If the size of a preaching portion is not big, even though there may be multiple big ideas in it, I think that big idea preaching is possible by synthesizing multiple big ideas into one big idea. Thus, preachers should make efforts to preach the

big idea sermon, even though it is hard to find the big ideas in some preaching portions.⁶⁵

Because of these biblical evidences above, preachers should preach big idea sermons.

Second, there is the rhetorical reason for preaching big idea sermons. The concern in this part is how to communicate preaching effectively with the listeners. In order to communicate the sermon effectively, preachers should develop from the central idea of the text. If preachers preach multiple main points in a sermon, preaching is not as effective. The reason why people study rhetoric is to persuade, communicate, and affect people through the use of speeches and other compositional skills. The role and function of rhetoric is very important in communication. In this sense, it is helpful to listen from Mortimer J. Adler and Charles Van Doren. Focusing on the important role of rhetoric, Adler and Van Doren says,

There are, of course, many uses of rhetoric. We usually think of it in connection with the orator or the propagandist. But in its most general significance, rhetoric is involved in every situation in which communication takes place among human beings. If we are the talkers, we wish not only to be understood but also to be agreed with in some sense. If our purpose in trying to communicate is serious, we wish to convince or persuade—more precisely, to convince about theoretical matters and to persuade about matters that ultimately affect action or feeling.⁶⁶

If the role and function of rhetoric is important in communication, the role and function of rhetoric is also important in preaching which aims to persuade, convince, and affect listeners. So it is beneficial to note how Duane Litfin connects rhetoric to preaching:

From the ancient Greek and Roman rhetoricians to the latest theories, from the preaching in the Bible to the sermons heard in pulpits today, from the

⁶⁵ In fact, the validity of big idea preaching should be considered in light of not only the biblical reasons but also the rhetorical and homiletical reasons (I will discuss these issues in more detail later). We should try to find the best way to preach big idea sermons by looking at Jesus's sermons, even though sometimes it is hard to find the big idea.

⁶⁶ Mortimer J. Adler and Charles Van Doren, *How to Read a Book* (New York: A Touchstone, 1972), 141.

political oratory of democracies long past to the persuasive messages of our own times, the history of public speaking and the lessons we have learned from that history unite to argue forcefully that *a speech, to be maximally effective, ought to attempt to develop more or less fully only one major proposition.*⁶⁷

The reason why I agree with Litfin is that he makes efforts to explain how preachers effectively communicate the Word of God with listeners, and he suggests the answer through a rhetorical method. I am pleased that he clearly explains and reinforces the validity of big idea preaching which is the maximally effective way to communicate the Word of God with listeners. If one of the goals of preachers is to communicate the Word of God with listeners effectively, preaching need the skills of rhetoric. So the validity of big idea preaching emerges in this context.

In addition, Litfin points out that the big idea promotes the characteristics of unity, order, and progress, which human beings have as their propensity, and these characteristics in turn promote effective communication for listeners.⁶⁸

When listeners are bombarded with too many little ideas, the result is that they have a lot of information but less clarity than before. But when listeners hear one clear idea, they not only understand and remember better than before but also practice better than before, because the big idea has the power of transformation.⁶⁹ When listeners clearly hear and understand the big idea, that big idea has the power to transform them. When we consider the rhetorical effects of the big idea, we preachers realize that we should preach big idea sermons.

⁶⁷ Duane Litfin, *Public Speaking: A Handbook for Christians*, 2nd ed. (Grand Rapids, MI: Baker, 1992), 80.

⁶⁸ Litfin, *Public Speaking*, 83.

⁶⁹ Dave Ferguson, Jon Ferguson, and Eric Bramlett, *The Big Idea: Focus the Message—Multiply the Impact* (Grand Rapids, MI: Zondervan, 2007), 19-29.

Third, there is the homiletical reason for preaching big idea sermons. In many cases of Korean preaching, Korean preachers have focused so much on the text that they did not have concern for the audience who listened to the message. They have preached multipoint sermons in a deductive way in which each point is not relate to each other. This trend has caused serious problems for audiences, because the listeners have been confused. Preachers are to focus both on the text and on the audience for better communication.⁷⁰ But Korean preachers have not preached in this way. Instead, they have preached three-point deductive sermons. Under the current situation of Korean preaching, big idea preaching is the way to solve and reform Korean preaching, because big idea preaching makes it possible to focus both on the text and the audience. In this sense, it is insightful to listen to Willhite, because he promotes big idea preaching as an effective preaching method, Willhite says,

Though a text may say many things, listeners need to hear the synthesis of what was intended. A single bullet is much more powerful than a small piece of shot or even the collective effect of many shots. A disjointed comment on words or phrases will be of little value in changing lives since propositions of God's truth, not minutiae, move people to think and act differently.⁷¹

Willhite is right. When preachers preach with many main points (buckshot), preaching becomes ineffective. But when preachers preach the big idea (a bullet), preaching becomes effective.

Since the age of postmodernism, scholars in homiletics had more concern for the listeners than before. So, the focus on preaching has been changed to this: How can we preachers effectively communicate the truth of the Bible to listeners? As a result, by the

⁷⁰ Willhite, "Bullet versus Buckshot," 18.

⁷¹ Willhite, "Bullet versus Buckshot," 22.

efforts of some homiletical scholars, the inductive preaching method (Craddock) and narrative preaching (Lowry) were developed in order to communicate effectively biblical truth to modern people.

At the same time, while evangelical scholars have maintained an evangelical hermeneutic, they have made efforts to preach sermons which are text-centered as well as audience-focused. From this, big idea preaching has been born.⁷²

According to the precious efforts of homiletical scholars, the reasons for and the validity of big idea preaching are argued for.

So far, I have discussed the biblical and theological background for preaching and big idea preaching. In chapter 3, I will review literature which is pertinent to big idea preaching. First, I will deal with big idea preaching. Then, I will discuss the principles from adult learning. Finally, I will discuss the reality of Korean preaching.

⁷² Willhite, "Bullet versus Buckshot," 14.

CHAPTER THREE

LITERATURE REVIEW

In this chapter, I will discuss and interact with the views of homiletical theologians on the practice of big idea preaching. After this process, I will describe the best preaching model to teach Korean pastors so they can perform big idea preaching, because most Korean pastors do not know how to do big idea preaching. Then, I will discuss the views of scholars on adult learning because in chapter 4 I will describe how I taught Korean pastors big idea preaching. Thus one needs to learn important insights from adult learning to teach Korean pastors effectively. Then, finally, I will discuss the reality of present Korean preaching in order to avoid the current homiletical faults and to reform Korean preaching.

Big Idea Preaching

In this section, I will review and interact with the views of some famous homiletical scholars on big idea preaching. Then, I will discuss big idea preaching in detail, such as preaching processes, developing the big idea, and sermon outlines.

Important Assertions on Big Idea Preaching

In this section, I will review the assertions of important homiletical scholars one by one. The order of scholars whom I interact with is John A. Broadus, Henry Grady Davis, Haddon W. Robinson, Donald R. Sunukjian, Keith Willhite, Scott M. Gibson, Randal E. Pelton, and Timothy Keller.

A model preacher in nineteenth century, John A. Broadus, in *On the Preparation and Delivery of Sermons*, defends the role of a big idea as he likens it to the trunk of a tree from which the body of the sermon expands, and to the root, which is the foundation of the text.¹ He says,

The proposition is the gist of the sermon. A reading of the best sermons reveals that often the preacher repeats the comprehensive sentence more than once and every paragraph serves in some way to enforce or prove or explain or illuminate it in its deep significance. . . . So the proposition is of value in the delivery of the sermon, adding greatly to its effectiveness.²

The emphasis of Broadus on the big idea seems not only to raise the possibility for later preachers to perform big idea preaching but also to assert the validity of big idea preaching to later homiletical scholars.

Henry Grady Davis raised the level of big idea preaching a step higher than what Broadus did. In *Design for Preaching*, Davis explains the definition of a big idea and the method of how to preach the big idea in a systematic way. He says,

A well-prepared sermon is the embodiment, the development, the full statement of a single thought. . . . But a sermon idea is more than a bare thought. It is a thought plus its overtones and its groundswell of implication and urgency. It has more than the form of a thought: it has the energy, the life force of a thought . . . It is not merely in a central position in the sermon, with other independent thoughts surrounding it. It is rather one thought catching others up onto itself. . . . The sermon exists in the thought or idea as the plant exists in the germ, the seed. . . . The productive, generative, germinal relation of the idea to the sermon is the thing that matters.³

It is intriguing that Davis mentions “unity” in big idea preaching. He says,

When a sermon is the embodiment of one vigorous idea, when the whole of it becomes simply the elaboration and extension of that idea, then it produces in the listener that concentration of effect which is called unity. . . . [A]n impression of

¹ John A. Broadus, *On the Preparation and Delivery of Sermons*, rev. Vernon L. Stanfield (New York: Harper & Row, 1979), 45. Broadus referred to the “big idea” as “proposition.”

² Broadus, *On the Preparation and Delivery of Sermons*, 47.

³ Henry Grady Davis, *Design for Preaching* (Philadelphia, PA: Fortress, 1958), 20-21.

oneness and entirely, of an ordered relatedness of parts in a whole . . . Unity is a functional character of effective communication.⁴

It is helpful that Davis gives a good guideline about the big idea. He explains five characteristics of a good big idea:

1. It must be narrow enough to be sharp.... 2. It must have in it a force that is expanding.... 3. It must be true.... 4. It must be loaded with the realities of the human heart.... 5. It must be one of the many facets of the gospel of Christ.⁵

Davis asserts that sermons become generative and powerful when they have these characteristics of the big idea.⁶ It is insightful that Davis already recognized the importance of Christ-centered interpretation of the text as he dealt with big idea preaching.

As for Haddon W. Robinson, there may be little need to mention him, because in chapter 2 I already discussed his firm and invariable biblical, rhetorical, and practical explanations of big idea preaching. Regarding the contribution of Robinson to evangelical homiletics, Timothy Keller says that Robinson has made the “big idea” the heart of evangelical expository preaching.⁷ Robinson always believes this principle firmly: “a central, unifying idea must be at the heart of an effective sermon.”⁸ To Robinson, preaching should be performed by expository preaching, and expository preaching should be performed by big idea preaching.⁹

A famous homiletical scholar, Donald R. Sunukjian, also strongly asserts the validity of big idea preaching and teaches it in a systematic way. He teaches how to

⁴ Davis, *Design for Preaching*, 35.

⁵ Davis, *Design for Preaching*, 43-44.

⁶ Davis, *Design for Preaching*, 79.

⁷ Timothy Keller, *Preaching: Communicating in an Age of Skepticism* (New York: Viking, 2015), 248.

⁸ Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Grand Rapids, MI: Baker, 1980, 2001), 37.

⁹ Robinson, *Biblical Preaching*, 35-39.

organize and perform big idea preaching. As for the necessity of big idea preaching, he says,

Paul always had a central and unifying theme in each of his sermons. And since we believe his preaching was guided by the Spirit, then perhaps his pattern is a divinely intended model for our preaching as well—we too must be able to state the core truth of our sermon in a single sentence. Our sermons must not be a series of isolated comments or unconnected truths. Instead, they should have a progressive and orderly flow of ideas (the outline) and be embodied in a single sentence.¹⁰

Furthermore, he says, “At some deep mental and emotional level, the listeners are searching for it. As they listen to you preach, they are subconsciously asking, ‘What is it you want me to get from this message? What do you want me to “take home” from this sermon?’”¹¹ Sunukjian deepened the dimension of big idea preaching at a practical level. If pastors do not know how to do big idea preaching, they ought to learn from Sunukjian.

Keith Willhite also advocates the necessity of big idea preaching. He explains evangelicals’ essential hermeneutical commitments, and one of them is this: Expository preaching is text-centered and audience-focused.¹² His view on big idea preaching seems to concentrate more on “audience-focused” than on “text-centered” because he says,

Throughout the process from exegesis to homiletics, the preacher maintains an integrity with the intent and speaks a relevant word to the contemporary listener. Big idea preaching is the product of communicative choices rather than a comprehensive statement about the nature of the text. The sermon’s big idea is not

¹⁰ Donald R. Sunukjian, *Invitation to Biblical Preaching: Proclaiming Truth with Clarity and Relevance* (Grand Rapids, MI: Kregel, 2007), 69."

¹¹ Sunukjian, *Invitation to Biblical Preaching*, 66. Sunukjian’s concept of take-home truth is the same concept of Robinson’s the big idea (Sunukjian, *Invitation to Biblical Preaching*, 66). As the big idea of Robinson is developed from EBI (the exegetical big idea), TBI (the theological big idea) to HBI (the homiletical big idea), Sunukjian’s take-home truth is developed from “passage form”, “truth form,” to “sermon form” (Sunukjian, *Invitation to Biblical Preaching*, 136-41).

¹² Keith Willhite, “A Bullet versus Buckshot: What Makes the Big Idea Work?” in *The Big Idea of Biblical Preaching: Connecting the Bible to People*, ed. Keith Willhite and Scott M. Gibson (Grand Rapids, MI: Baker, 1998), 14.

the only message. It is the target message for a particular audience that represents the same intent that the passage had for its original readers.¹³

From Willhite's assertion, I feel the tension between "text-centered" and "audience-focused." He seems to give preachers a burden that we should put more weight on "audience-focused" rather than on "text-centered" in big idea preaching. But we should not think this way. We always try to maintain the balance between "text-centered" and "audience-focused" in big idea preaching so that we preach the meaning of the text in a way relevant to our congregants.

In comparison with Willhite, the attitude of Scott M. Gibson gives a firm balance by explaining the philosophical foundation of big idea preaching. Gibson says,

Big idea preaching is built on a long-accepted strategy of rhetorical theory and practice combined with a solid evangelical hermeneutic. The result is clarity. The single idea of the text is communicated to listeners whom the preacher understands. The idea is brought from the ancient world to the modern world through the preacher's perception, appreciation, and understanding of the audience. Effective preaching is like this—it is clear and it connects.¹⁴

His view has balance between the text and the audience. In addition, it is helpful for him to say that big idea preaching is not strictly fixed, but it can take a flexible approach which is adaptable to biblical genres, sermon shapes, and audience.¹⁵

As a homiletical scholar and pastor, Randal E. Pelton in *Preaching with Accuracy* gives practical and substantial insights in terms of big idea preaching. He says there are three levels of big ideas: texbi (the textual big idea), conbi (the contextual big idea), and canbi (the canonical big idea).¹⁶ According to Pelton, the textual idea is not enough for a

¹³ Willhite, "Bullet versus Buckshot," 18.

¹⁴ Scott M. Gibson, "Philosophy versus Method," in *The Big Idea of Biblical Preaching: Connecting the Bible to People*, ed. Keith Willhite and Scott M. Gibson (Grand Rapids, MI: Baker, 1998), 164.

¹⁵ Gibson, "Philosophy versus Method," 167-71.

¹⁶ Randal E. Pelton, *Preaching with Accuracy: Finding Christ-Centered Big Ideas for Biblical Preaching*

Christ-centered sermon. The textual idea should be refined through the review of the immediate context. Pelton says,

Preaching portions are often under- or over-interpreted due to a neglect of their immediate context. Under-interpretation occurs when pastors state meaning that is biblical, but not biblical enough. The meaning of the preaching portion is accurate, but partial. More meaning resides in the immediate context. . . . Preaching portions are over-interpreted when pastors state meaning that is beyond-biblical. Had the immediate context been consulted, the preacher would have encountered controls on meaning.¹⁷

Above all, to me the most impressive uniqueness of his assertion on big ideas is the section on “the canonical idea (canbi).” To Pelton, the textual idea and the contextual idea are not enough to interpret the preaching portion completely, and they are missing crucial elements; thus, the canonical idea should be considered in order to interpret the preaching portion in a full and complete way.¹⁸ Pelton explains the reason why he used the term “the canonical idea.” He wants to explain and show how each preaching portion makes sense only in light of what God in Christ by the Spirit has accomplished.¹⁹ He believes that preaching through the canonical idea is able to transform congregants and reaffirm their faith in the gospel of Christ.²⁰

As Pelton observed and studied the hermeneutic of Timothy Keller’s preaching, Pelton found a satisfying Christ-centered hermeneutic which he learned from Keller.²¹

(Grand Rapids, MI: Kregel, 2014), 41. Pelton says that the textual idea (texbi) is the meaning of the textual idea; the contextual idea (conbi) is what the preaching portion means to its immediate context; and the canonical idea (canbi) is what the preaching portion means to the entire canon of Scripture.

¹⁷ Pelton, *Preaching with Accuracy*, 94.

¹⁸ Pelton, *Preaching with Accuracy*, 118.

¹⁹ Pelton, *Preaching with Accuracy*, 120.

²⁰ Pelton, *Preaching with Accuracy*, 158.

²¹ Pelton, *Preaching with Accuracy*, 121. Pelton interchangeably uses this term as “gospel-centered interpretation,” “God-in-Christ-by-the-Spirit interpretation,” “canonical interpretation,” and so on. Pelton explains the pattern of hermeneutic of Keller’s preaching like this: 1. The preaching portion describes or prescribes what Christians must be or do. 2. The preacher explains why we cannot be or do this in our own strength. 3. The preaching portion directly or indirectly points to Christ, who was or did what we could not do. 4. The preaching explains how faith in Christ and the power of God’s Spirit transform us to be or do

After this, Pelton came to adopt the canonical interpretation approach, which he considers all three contexts (the preaching portion, the immediate context, and the entire canon of the Bible) in the preaching process.

The hermeneutic of Pelton on big idea preaching is sound, biblical, and exemplary for pastors to follow as a model and standard. His view is well balanced in terms of textual analysis, biblical theology, and hermeneutical process. I want to teach Pelton's canonical big idea preaching in training Korean pastors. I expect that Pelton's theory on big idea preaching will improve current Korean preaching and will mature the quality of Korean preaching. In the previous chapter, I already discussed the insights of the counterarguments of Kuruvilla, Langley, and Boutot, and I explained the reasons why I agree with Christ-centered preaching. So, in this section, I will not discuss the interaction with the counterarguments to Christ-centered preaching.

So far, I discussed and interacted with scholars who strongly agree with the validity of big idea preaching. Now, I will discuss Timothy Keller, whose church ministries, including the preaching ministry, have been regarded a great success and a precious model to churches all over the world. Even though he is a faithful advocate of expository preaching and a thorough Christ-centered hermeneutic, he has a slightly different view of big idea preaching in comparison with Robinson and his colleague scholars. Keller, in *Preaching*, does not agree with the view that there is a single central idea in every passage, and he thinks that in some passages it is not easy to discern one clear central idea, and there can be one or a couple of central ideas in passages, especially

in the genre of narrative.²² He thinks that there can be plural central ideas discovered in the genre of narrative.²³ He says, “Multiple valid inferences can be drawn from such narratives, from which a wise preacher can select one or two to fit the capacities and needs of the listeners.”²⁴

There are good points in Keller’s preaching assertions, and his Christ-centered hermeneutic is full of brilliant insights. But there are some worries about his view.²⁵ First, Keller’s assertion that there can be multiple central ideas in the preaching portion may weaken the passion of preachers to make efforts to discover the central idea. If preachers follow this assertion, preachers may easily select their favorite central idea artificially. Because of the sinfulness of human beings, preachers may intentionally deny the central idea of the text and can stop doing their best to draw the best central idea from the text. Preachers can select one among many ideas which best attracts them. By doing so, preachers may distort the real meaning of the preaching portion.

Second, preachers may be tempted to preach multiple big ideas sermons because of the following reasons: 1. Keller demands quite strongly that it is not always easy to find the big idea in preaching portions and there are often multiple central ideas in the preaching according to the genres of the preaching portion. 2. In his definition of expository preaching, he follows the view of Alan M. Stibbs, who defines expository preaching as presenting the *ideas* (plural) and even *implications* of the text.²⁶ From the

²² Keller, *Preaching*, 43.

²³ Keller, *Preaching*, 43-44.

²⁴ Keller, *Preaching*, 43.

²⁵ Keller says, “Multiple valid inferences can be drawn from such narratives.” Here, if he means “inference” as “the big idea,” he acknowledges that there are multiple big ideas in the genre of narrative. When I study *Preaching* (Keller, 43-44), I think that he may mean “inference” as “the big idea.”

²⁶ Keller, *Preaching*, 44.

definition of Stibbs, preachers may misunderstand that it is allowed to preach multiple big ideas sermons in expository preaching.

So far, I have discussed the views on big idea preaching of homiletical scholars, and Korean pastors should learn from them. Then the quality of preaching will be improved, and Korean churches will be vitalized through a developed preaching method, which is big idea preaching.

Next, let us deal with more practical issues on how to prepare for big idea preaching in a concrete way. If Korean pastors do not know how to preach the big idea in detail, even though they wish and desire to do big idea preaching, it is useless. So, in the next section, I will suggest how to prepare for big idea preaching in detail.

How to Preach a Big Idea Sermon

In chapter 2, I discussed in brief how to form the big idea. In this section, I will focus on the method in detail. I will deal with practical and concrete issues which are pertinent to big idea preaching, such as preaching processes, developing the big idea, and sermon outlines. This section provides a basis for chapter 4. I hope that Korean pastors will understand and learn about big idea preaching, and finally they by themselves will prepare and perform big idea preaching.

While Robinson can rightly be considered the “father of big idea preaching,” the concept has existed since ancient times, and scores of other homiletic scholars promote big idea preaching. This section compares and contrasts the most important of those authors in order to clarify my approach to the training I conducted in this thesis, described in the next chapter.

Preaching Processes

In this section, for clear understanding I will first describe my methodology of preaching process. Then, I discuss the preaching process of each homiletical scholar. The order of scholars I will review is Warren, Sunukjian, and Robinson.

Now, I will explain my methodology of the preaching process with which I teach Korean pastors. As for my preaching process, I adopted the good points from both Robinson and Sunukjian. While I mostly follow Robinson because his preaching process is easy, concrete, and practical, I partly adopt Sunukjian's theological process as a supplement to Robinson because Sunukjian demands the theological process in the preaching process.

So my preaching process is the following (see Table 1).²⁷

Table 1: Stages of Preaching Process

Stages of Preaching Process	Description
1. Selecting the passage.	Preachers select the preaching passage.
2. Studying the passage.	Preachers perform the exegetical study on the preaching passage.
3. Writing the exegetical outline and discovering the exegetical idea.	Preachers write the exegetical outline and find the exegetical big idea.
4. Writing the theological outline and	After preachers perform the theological

²⁷ I can classify these preaching stages according to each preaching process: the exegetical process (stages 1-3), the theological process (stage 4), and the homiletical process (stages 5-10).

discovering the theological idea.	study, they write the theological outline and find theological big idea. In this stage, Sunukjian's theological process is reflected. For Christological interpretation of the passage, Pelton's Christ-centered big idea is reflected.
5. Discovering the homiletical idea.	Preachers write the homiletical big idea.
6. Determining the purpose of sermon	Preachers write the sermon purpose which they expect to accomplish.
7. Deciding how to accomplish this purpose.	Preachers decide the best sermon form in order to accomplish the sermon purpose.
8. Writing the sermon outline.	Preachers write the structure of the sermon outline.
9. Filling in the sermon outline.	Preachers fill in the sermon outline in detail to amplify, explain, prove, and apply sermonic points.
10. Writing the sermon manuscript.	Preachers write the whole sermon manuscript.

I expect to teach Korean pastors with this preaching process.

Now, I will discuss the views of homiletical scholars on preaching process. The order of scholars of my discussion is Timothy S. Warren, Sunukjian, Pelton, and Robinson.

Let us consider the process first developed by Warren. The reason why I introduce Warren is to help Korean preachers understand the whole preaching process. He suggests the ideal and perfect preaching process which he calls “A Paradigm for Preaching.” In this paradigm, he asserts that preachers should bridge the ancient text (expressing authority because of its absoluteness) and the modern audience (demanding tentativeness because of its relativity) through four preaching processes: the exegetical, the theological, the homiletical, and the transformational.²⁸ Warren explains the four preaching processes through which preachers are able to preach with authority and relevance.

First, the exegetical process bridges the gap between the world of the text and the world of the audience. The exegetical product is a statement of the text’s meaning in terms of structure, proposition, and purpose.

Second, the theological process moves the preacher from the exegetical to the theological product. The theological product is the statement of universal theological principle that the preacher has discovered in the text through the exegetical and the theological process.

Third, the homiletical process goes from the theological to the homiletical product. This is the sermon delivered to the listeners.

²⁸ Timothy S. Warren, “A Paradigm for Preaching,” *Bibliotheca Sacra* 148 (October-December 1991): 463-81.

Last, the transformational process involves not only the preacher but also the listeners, whose lives demonstrate change for having heard and responded to the sermon. This process is not completed until God's people think and act differently for having heard the Word expounded. This process is called the "revelational process," for its goal is to manifest or reveal God's truth by living it out. Although this final bridging process moves back toward the absolute, one must be careful to expect not perfection but an approximation of Christlikeness that points the absolute perfection.²⁹

Warren's suggestion is helpful in understanding the entire process of preaching. The explanation of the transformational (revelational) process is impressive because it is unique and it makes preachers maintain the ultimate goal of preaching (transformation) all through the processes. To most Korean pastors, these four processes of preaching are unfamiliar, but they should understand each of these processes; because they do not know the preaching process, they cannot perform expository preaching. Substantially speaking, Warren's four processes are ideal and theoretical. If a pastor practices according to Warren's processes, there are many things to be done. So, the four preaching processes should be reduced. I do not adopt Warren's process. I just introduce this process as an ideal model. Nevertheless, the reason why I introduce Warren's process is to show and teach Korean pastors the entire preaching process.

Sunukjian also suggests three preaching processes: the exegetical process (the exegetical outline), the theological process (the truth outline), and homiletical process (the sermon outline).³⁰ He does not deal with the transformational process. He reduces Warren's four processes into three processes. I think that Sunukjian's preaching process

²⁹ Warren, "Paradigm for Preaching," 473.

³⁰ Sunukjian, *Invitation to Biblical Preaching*, 87.

is more practical and appropriate to preaching pastors than Warren's, because he wisely skips the transformational process of Warren, which is impossible to be adopted and practiced. In fact, Warren's transformational process is an ideal and abstract concept. It aims and requires both the preacher and the listeners to manifest or reveal God's truth by living it out. In this sense, this process continues during all one's life, because it takes a long time to be like Jesus. Thus, it is practically impossible to write down the transformational process in detail in words because this process is ultimately the matter of obedience and action to the truth of God. Another reason we cannot adopt this process is that we cannot discern, check, and write down what kind of changes happen to the listeners individually after they have heard the preaching. Sunukjian practically selects the three core processes of preaching. And I agree with Sunukjian. One of the best insightful points in Sunukjian may be the theological process because his explanation of the theological process gives balance to the entire preaching process.

When preachers feel the theological need to interpret the preaching portion completely, they can adopt Pelton's theological concept of Christ-centered big idea.³¹ Pelton's canonical big idea can be discovered in my preaching stage 4 after Sunukjian's theological process is performed.

Robinson suggests ten stages of expository sermon as the preaching process, in which the key stages may be "discovering the big idea" and "outlining the sermon."³² In the process of discovering the exegetical idea to formulating the homiletical idea,

³¹ Pelton, *Preaching with Accuracy*, 118, 120.

³² Robinson, *Biblical Preaching*, 165. Robinson's stages in the development of expository messages are 1. Selecting the passage. 2. Studying the passage. 3. Discovering the exegetical idea. 4. Analyzing the exegetical idea. 5. Formulating the homiletical idea. 6. Determining the sermon's purpose. 7. Deciding how to accomplish this purpose. 8. Outlining the sermon. 9. Filling in the sermon outline. 10. Preparing the introduction and conclusion.

Robinson jumps over the theological idea. He shortens preaching process perhaps for convenience. This means that he passes the theological process, even though he may go through the theological process consciously in his mind. He directly states the homiletical idea after stating the exegetical idea. The preaching stages of Robinson look natural, easy, concrete, and practical, but I think that there is room for supplementation. The absence of the theological process is problematic. I think that the theological process to find the theological outline and the theological big idea should be added between the exegetical process and homiletical process. The reason for this is to draw the complete homiletical big idea. For example, if there is the need to draw the Christ-centered big idea in order to interpret a preaching portion, the theological process is essentially required in order to draw the Christ-centered big idea.

There may be many preaching processes, but I will teach Korean pastors with my preaching process because I believe it fits Korean pastors best.

Developing the Big Idea

I believe that expository preaching is the explanation, proof, illustration, and application of the big idea. So, to draw the big idea from a passage is fundamentally important in preaching preparation.

Even though preachers spend much effort in preparing sermons, they cannot go further until they draw a clear and lucid big idea from the biblical text. In order to discover the big idea for a sermon, preachers should exegete the flow of thought of the preaching portion.

In this section, I will first address my methodology, which deals with the process of finding and developing big idea according to the different levels of big ideas (Table 2). Then, I discuss the views of scholars.

Table 2: The Process of Finding and Developing the Big Idea in Preaching Portion

Big Idea	Description
The Exegetical Big Idea (EBI)	Preachers can find EBI through the exegetical process (the exegetical outline).
The Theological Big Idea (TBI)	Preachers can find TBI through the theological process (the theological outline). Pelton’s Christ-centered big idea is discovered in this process.
The Homiletical Big Idea (HBI)	Preachers can find HBI through the homiletical process (the homiletical outline).

Preachers discover the big idea according to each preaching process, as they go through the preaching processes. According to “A Paradigm for Preaching” of Warren, which I discussed in previous section, preachers gain the exegetical idea from the exegetical process, the theological idea from the theological process, and the homiletical idea from the homiletical process.

According to Willhite, the exegetical idea uses the language of the text, perhaps including the names in the biblical passage, and the time and culture of the text are included.³³ The theological idea uses language that is timeless and applicable to God's people at any time, and this idea usually is stated as a timeless proposition.³⁴ The homiletical idea uses language that points to the contemporary time and audience.³⁵ Gibson says, "The homiletical idea is a pithy restatement of the exegetical idea. It remains faithful to the intention of the text by capturing the idea in a way in which listeners will understand."³⁶ If preachers finally draw the homiletical idea, they can proceed to organize the sermon outline and write the sermon manuscript.

Let us next examine the big idea in detail. The exegetical idea comes through Robinson's two diagnostic questions: First, what is this talking about (subject)? Second, what is it saying about what it is talking about (complement)?³⁷ By answering these two questions, preachers obtain the exegetical idea. For example, it is possible to illustrate how the exegetical, the theological, and the homiletical ideas are drawn step by step from Mark 5:25-34. In this passage, Jesus healed a woman who suffered from bleeding for twelve years. Through the exegetical process, we get the exegetical idea: *Jesus healed a woman who suffered from bleeding when she came to Jesus in faith.*

When we change the exegetical idea into the theological idea by the theological process, we get the theological idea: *Jesus heals people who suffer from disease when they come to him in faith.*

³³ Willhite, "Bullet versus Buckshot," 18.

³⁴ Willhite, "Bullet versus Buckshot," 18.

³⁵ Willhite, "Bullet versus Buckshot," 18.

³⁶ Gibson, "Philosophy versus Method," 166.

³⁷ Robinson, *Biblical Preaching*, 41-43.

When we change the theological idea into the homiletical idea by the homiletical process, we get the homiletical idea: *Jesus heals you in times of suffering when you believe in him.*

Thus, in order to find a complete big idea, preachers should go through all the preaching processes: the exegetical process (the exegetical idea), the theological process (the theological idea), and the homiletical process (the homiletical idea).

As I discussed previously, I want to teach Pelton's canonical big idea preaching to Korean pastors. Then, how should I deal with Pelton's three big ideas (the textual big idea, the contextual big idea, and the canonical big idea)? How can preachers apply Pelton's theory to preaching? I think that there is a way to do that. There is a way to draw those three big ideas: The exegetical big idea can be easily found in the exegetical process. The contextual big idea also can be found in the process of exegetical study when preachers study the immediate context. The canonical big idea can be found in the theological process when preachers think theologically in light of redemptive-historical hermeneutic. Of these processes, the canonical big idea is at last formulated.

So far, I have discussed how preachers are able to find the big ideas. At last preachers have the big idea after sweating. If preachers have a clear big idea, then it is time to organize the sermon outline.

Writing the Sermon Outline

In this section, I will first show my methodology of writing sermon outline process (Table 3). Then I discuss the views of scholars.

Table 3: The Process of Writing the Sermon Outline

Outline	Description
The Exegetical Outline	Preachers gain the exegetical outline through exegetical study of the preaching passage.
The Theological Outline	Preachers gain the theological outline by theologizing the exegetical outline.
The Homiletical Outline	Preachers gain the homiletical outline through contextualizing the theological outline to the audience in a relevant way.

Organizing a sermon outline is an essential preaching procedure. Robinson writes that the “outline shows the speaker the relationship between the ideas of the sermon. He can tell at a glance which ideas are superior, subordinate, and coordinate.”³⁸ Ideally, as preachers go through the exegetical, the theological, and the homiletical processes, they can get accordingly the exegetical, the theological, and the homiletical outlines.

Sunukjian explains that when the author’s flow of thought begins to take shape in one’s mind, then the preacher can put that flow into outline form.³⁹ He says that the outline form progresses in three stages: from an outline of the biblical passage, to an

³⁸ Robinson, *Biblical Preaching*, 136.

³⁹ Sunukjian, *Invitation to Biblical Preaching*, 27.

outline of the timeless truth, and to an outline of the final sermon.⁴⁰ He explains that the passage outline tells what happened in time past; the original author might have used this as he wrote to his original readers. The truth outline tells a timeless truth and what happens—“these are the kinds of experiences people have; this is how God deals with us; this is what God reveals about himself.”⁴¹ The sermon outline tells what is happening in our lives today.⁴² The concepts and terminology of Sunukjian (the passage outline, the truth outline, and the sermon outline) correspond to the exegetical outline, the theological outline, and the homiletical outline.

Comparing the outline made by a preacher with the blueprint drawn by an architect, Robinson explains the benefits of the outline:

Your outline, therefore, serves you in at least four ways. First, you view your sermon as a whole and therefore, you heighten your sense of unity. Second, the outline clarifies in your eye and mind the relationships between the parts of your sermon. Third, your outline also crystalizes the order of ideas so that you will give them to your listeners in the appropriate sequence. Finally, you will recognize the places in your sermon that require additional supporting material that must be used to develop your points.⁴³

I think that Robinson wrote about the purposes of sermon outlines very clearly; we Korean pastors should not fail to write a sermon outline in the preparation process of preaching. I will train Korean pastors to write a sermon outline.

As I train the pastors, I will use the following insights from Steve D. Mathewson. First, we should state the outline points in full, complete sentences in order to track the sermon’s flow of thought. If we write the points in incomplete sentences, we cannot

⁴⁰ Sunukjian, *Invitation to Biblical Preaching*, 27.

⁴¹ Sunukjian, *Invitation to Biblical Preaching*, 28.

⁴² Sunukjian, *Invitation to Biblical Preaching*, 27-29.

⁴³ Robinson, *Biblical Preaching*, 132.

evaluate the clarity of thought or the logical progression of the ideas. Second, we should try to make the outline natural to the minds of the listeners. Preachers try to make the listeners go home with God's truth in mind clearly.⁴⁴

Let us think about writing the sermon outline in more detail. What should preachers do further? They have the written incomplete sermon outline on the table which is mainly composed of main point and subpoints. Preachers should fill in this rough draft of a sermon outline in order to make the outline perfect. The sermon outline is generally composed of three parts: introduction, body, and conclusion. Robinson says further that the "introduction introduces the subject, the idea, or the first point of the sermon. The body then elaborates on the idea. The conclusion brings the idea to focus and ends the sermon."⁴⁵ In writing the sermon outline, preachers should fill in the outline with supporting materials that explain, prove, apply, or amplify the points.⁴⁶ When preachers finish filling in the outline with supporting materials, they start to write the sermon manuscript. I will ask all the Korean pastors to write not only the sermon outline but also the sermon manuscript, because their preaching ability is able to be improved through writing the sermon outline and sermon manuscript.

Now, let us think about the sermon form (the sermon shape). The reason why I discuss the sermon form in the sermon outline is because deciding a certain sermon form directly gives influence to the arrangement of the sermon outline. When a preacher plans to write the sermon outline (the homiletical outline), he already should be thinking about

⁴⁴ Steven D. Mathewson, "Outlines That Work for You: How to Write Sermon Points That Follow the Way People Think," in *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators*, ed. Haddon Robinson and Craig B. Larson (Grand Rapids, MI: Zondervan, 2005), 361-63.

⁴⁵ Robinson, *Biblical Preaching*, 132-33.

⁴⁶ Robinson, *Biblical Preaching*, 140.

what the sermon form should take among deductive, inductive, inductive-deductive, and subject-completed forms according to the preacher's purpose.⁴⁷ Sometimes the arrangement of ideas in the biblical passage is altered in the outline when the preacher considers the present situation of the audience; even though the biblical author(s) may have followed an inductive order, preachers may select a deductive sermon form in consideration of their audience.⁴⁸ Preachers can select the sermon form intentionally according to their sermonic purposes. Generally speaking, to select the sermon form is a very sensitive and important issue to preachers.

In this context, one of the great contributions of Sunukjian may be his clear and concrete explanation on sermon shape.⁴⁹ Asserting that locating the place of the take-home truth (the homiletical idea) in the biblical flow of thought decides the sermon shape, he says,

In a deductive pattern, the complete take-home truth—both the topic/question (“what you’re talking about”) and the assertion/answer (“what you’re saying about it”)—is stated somewhere in the introduction of the message, before you turn to the biblical passage. . . . In the inductive pattern, the listeners hears the topic or question in the introduction but doesn’t get the assertion or answer until later in the body of the message. . . . A deductive pattern might be preferable when the listeners have some questions of their own about the take-home truth. . . . An inductive pattern is probably best when your main points are a list.⁵⁰

It is very important for Korean pastors to select a certain sermon form, because they traditionally have preached three-point deductive sermons. Most of them do not know how and when to select a certain sermon form. Thus I need to teach them how to select a sermon form. For this, I want to learn the insights from Robinson and Sunukjian.

⁴⁷ Robinson, *Biblical Preaching*, 116-17.

⁴⁸ Robinson, *Biblical Preaching*, 132.

⁴⁹ Sunukjian, *Invitation to Biblical Preaching*, 142-91.

⁵⁰ Sunukjian, *Invitation to Biblical Preaching*, 143, 144, 150, 156, 159.

There is no fixed form or shape in big idea preaching. As I mentioned earlier, big idea preaching is a kind of philosophy or attitude of submission toward the biblical text. Regardless of the form of the sermon, if the sermon carries out the explanation, interpretation, proof, illustration, and application of the central idea of the biblical text, it is big idea preaching. As long as preachers keep to this principle, a deductive sermon, inductive sermon, or a blend of the two can be big idea preaching. One-point, two-point, three-point, or other multipoint sermons can be big idea preaching as long as the main ideas support the big idea. There is flexibility and freedom in big idea preaching in selecting the sermon form or the sermon shape. Preachers can choose the sermon form in consideration of the genre of the passage, the unique condition of the audience, and the intention of the preacher. In this sense, the view of Gibson is helpful:

The “big idea” preaching method is not stilted but lithe. Robinson gives us a method that is flexible. It is not a cookie-cutter-manufactured approach to preaching. It is philosophically and theologically solid, yet practical. Big idea preaching contains adaptability in its encounter with biblical genres; in the way sermons are shaped; and in light of one’s audience and occasion.⁵¹

I have discussed three developmental levels of outlines: the exegetical outline (the passage outline), the theological (the truth outline), and the homiletical outline (the sermon outline). Teaching Korean pastors to write sermon outlines of different levels is essential to help these pastors preach big idea sermons successfully. To have the sermon outline is the key strategic way to communicate the big idea effectively. One should not forget that the sermon outline ultimately exists for supporting the big idea.

So far, I have discussed important assertions on big idea preaching from scholars, explaining procedures how to preach a big idea sermon such as preaching process,

⁵¹ Gibson, “Philosophy versus Method,” 166-67.

developing the big idea, and writing the sermon outline. Now, I will discuss the theory of adult learning, because I, as a teacher and facilitator of Korean pastors, need to learn insights from adult learning theory and ought to teach Korean pastors big idea preaching effectively.

Contributions from Adult Education

The goal of this thesis-project is to improve the ability of Korean pastors to communicate the big idea in preaching. In order to achieve this goal, the teacher or the facilitator should teach them how to do that in an effective way. In other words, Korean pastors should learn in an effective way so that they will be able to preach effectively. In this endeavor, the issue of adult learning emerges.

Styles of Learning

Before discussing theories of adult learning, it is insightful to review four styles of learning that Gordon T. Smith has identified.⁵² First, people learn cognitively through lectures and reading. Intellectual understanding is the key to learning. This learning style is an independent one. People learn for themselves. This learning style is useful in mass productive learning. And this method of instruction is useful among all learning styles.

Second, people learn socially through small group discussions. Learning is done in an active way. Conversation is the key to this kind of learning. This learning style is useful where the number of learners is few.

⁵² Gordon T. Smith, *Courage Calling: Embracing Your God-Given Potential* (Downers Grove, IL: InterVarsity, 1999), 194.

Third, people learn by doing. Learning occurs while doing the very thing that is being taught. This kind of learning often takes place under the direction of a supervisor. This learning style is effective and active.

Fourth, people learn through observation. People learn by standing back and watching from a safe distance before actively engaging the issue at hand. In this learning style, people learn indirectly.

Smith's identification of learning approaches is practical and pragmatic, but his assertion is not based on a firm theory of adult learning. His classification is just a general statement for learning, regardless of the ages of learners. We need analytical, theoretical, and philosophical approaches to adult learning in order to teach Korean pastors.

What are the essential principles that we should use in adult education, especially when we seek to teach Korean pastors effectively how to preach big idea sermons?

Principles of Adult Learning Theory

What will happen if I, as a teacher and facilitator, teach Korean pastors by infusing preaching information and knowledge to their ears without any knowledge of adult learning theories or principles? It could be disaster.

In relation to adult education, Malcolm Knowles, who is the pioneer in this academic field, proposes important principles and assumptions which teachers who teach adult students should know in order to teach effectively. First, Knowles shows that there were exemplary adult teachers in ancient times:

This is especially surprising in view of the fact that all of the great teachers of ancient times—Confucius and Lao Tse of China; the Hebrew prophets and Jesus in Bible times; Aristotle, Socrates, and Plato in ancient Greece; and Cicero, Evelid, and Quintillian in ancient Rome—were all teachers of adults, not of children. Because their experience was with adults, they came to have a very different concept of the learning/teaching process from the one that later came to dominate formal education. They perceived learning to be a process of active inquiry, not passive reception of transmitted content.⁵³

Knowles, who formalized the term “andragogy” (in contrast to pedagogy), has been formulating a theory of adult learning through experience and research about unique characteristics of adult learners.⁵⁴ In his andragogical model, Knowles suggests essential principles of adult learning.⁵⁵

First, adults need to know why they need to learn something before undertaking to learn it, whereas in pedagogy child learners only need to know that they must learn what the teacher teaches if they want to pass and be promoted. In order to decide to learn something or not, adults invest much energy in thinking whether they will gain from learning. As a result, the role of the teacher or facilitator of adult learning is important. Therefore, in teaching Korean pastors how to perform big idea preaching, I, as a teacher and facilitator, should spend time in motivating pastors about why it is important to learn and practice big idea preaching so that they can invest their time and energy for learning big idea preaching.

Second, concerning the learners’ self-concept, adults have a self-concept of being responsible for their own decisions and their own lives, whereas child

⁵³ Malcolm Knowles, *The Adult Learner: A Neglected Species*, 4th ed. (Houston, TX: Gulf, 1973), 27.

⁵⁴ Knowles, *Adult Learner*, 51, 54. “Pedagogy” means “child-leading,” and “andragogy” means “adult-leading.”

⁵⁵ Knowles, *Adult Learner*, 54-63.

learners have a more dependent personality. If adults arrive at that self-concept, they develop self-direction in the learning process. When others impose their wills on them, they resent and resist. The role of the teacher is to respect them as those who have the concept of self-direction in the learning process. According to Sharan B. Merriam and Rosemary S. Caffarella, adult learners who learn through self-directed learning have the responsibility for planning, carrying out, and evaluating their own learning experiences.⁵⁶ In relation to self-directed learning, Stephen D. Brookfield warns,

Formulations of self-directed learning that stress the autonomous or independent nature of such learning to the exclusion of external assistants or stimuli fall foul of a dangerous yet common misconception. In speaking of self-directed learners, it is all too easy to presume that such an adult is wholly in control of the learning adventure.⁵⁷

Consequently, the teachers of adults need to give appropriate external assistance and stimuli so that adult learners may achieve the goals of learning.

In this second principle of adult learning, the assertions of Merriam and Caffarella are challenging and positive enough. But I think that their assertions are not always working. Even though adults are self-directed in learning and independently responsible for their decisions, they are imperfect humans who are in need of proper control and help. In that sense, I agree with Brookfield that even adults sometimes need proper care and assistance.

⁵⁶ Sharan B. Merriam and Rosemary S. Caffarella, *Learning in Adulthood: A Comprehensive Guide* (San Francisco: Jossey-Bass, 1991), 41.

⁵⁷ Stephen D. Brookfield, *Understanding and Facilitating Adult Learning: A Comprehensive Analysis of Principles and Effective Practices* (Milton Keynes, UK: Open University, 2001), 47-48.

Concerning teaching Korean pastors how to perform big idea preaching, I need to respect that they are independent learners, but at the same time, I need to care for them, checking often how they are doing.

Third, in relation to the role of learners' experience, adults come into an educational activity with both a greater volume and a different quality of experience, whereas child learners' experience is of less worth as a resource for learning: the experience that counts is that of the teacher and the text writer. In any group of adults there will be a wider range of individual differences and experiences than is the case with a group of youth. Adults are more heterogeneous in terms of background, learning style, motivation, needs, interests, and goals than are youth. So, teachers of adults should emphasize individualization of teaching and learning strategies. Teachers should know that the richest resources for learning reside in the adult learners themselves. So, the teacher of adult learners should emphasize experiential techniques—the techniques that tap into the experience of the learners such as group discussion, simulations, problem-solving activities, case studies, and so on. One more thing to be mentioned here is that experience is who they are and self-identity to adults. In any situation in which adults' experience is ignored or devalued, they perceive this as rejecting not just their experience but also rejecting them as persons.

This third principle is insightful to apply to teaching Korean pastors. Above all, I, as a teacher, need to focus on teaching individually, acknowledging each of their experiences. I need to develop experiential techniques such as group

discussion, problem-solving activities, case studies, and so on. I believe that these teaching techniques will vitalize their learning potential.

Fourth, in terms of orientation to learning, adults are life-centered, task-centered, or problem-centered in their orientation to learning; by contrast, child learners have a subject-centered learning. In addition, adults learn new knowledge, understanding, skills, values, and attitudes most effectively when they are presented in the context of application to real-life situations.

This fourth principle of adult learning can be applied to training Korean pastors. If Korean pastors realize that the most urgent crisis in ministry is preaching, and if they are convinced of the important role of big idea preaching, they will devote themselves in learning big idea preaching.

Finally, concerning motivation, even though adults are responsive to external motivators (better jobs, promotions, higher salaries, and so on), the most motivators are internal pressures (the desire for increased job satisfaction, self-esteem, quality of life, and so on).

If adults are more deeply motivated by internal factors, Korean pastors will be greatly motivated and challenged if their hearts are touched by the precious value of big idea preaching. They will gladly learn and practice this preaching.

Briefly speaking, the theory of adult learning is essential to those who teach Korean pastors big idea preaching. Not only the assertions of positive adult learning scholars but also those of negative scholars should be carefully listened to. Even though Korean pastors are self-directed in their learning process, I, as a

teacher, should not cease to check the degree of their learning progress, and I should take proper steps to assist them and help them learn big idea preaching well.

The Role of the Teacher/Facilitator

In adult education, the role of the teacher or the facilitator is critically important in achieving the goal of adult learning. If the facilitator has good characteristics, he or she greatly influences adult learning. But if the facilitator is not prepared for adult learning, this lack of preparation will cause many problems. In this sense, it is beneficial to listen to Allen Tough, who explains the characteristics of the ideal facilitator (helper):

First. The ideal facilitator is warm and kind so that he actively accepts and cares about the learner and his project or problem. He willingly spends time to help the learner. He is positive, approving, supportive, encouraging. Second. The ideal facilitator respects and believes in the capacity of the learner as the self-planner. The facilitator believes that the learner is able to make proper plans and arrangement for his learning. The facilitator highly regards the skill of the learner. Third. The ideal facilitator has a genuine relationship with the learner, individually. The facilitator has true encounters and dialogues with the learner in which he listens, understands, accepts, and talks. He sensitively responds to the needs, goals, and requests of the learner. Fourth. The ideal facilitator has a clear reason for helping the learner. He does not regard his help as just a duty or an obligation. He helps the learner because of his affection and concern with a positive and generous heart. Finally, the ideal facilitator is an open and growing person, not a closed, negative, static defensive, suspicious person. He regards himself as a learner and seeks growth and new experience with the learner. He is an authentic and spontaneous person, not a stereotyped person.⁵⁸

Tough's assertion awakens me as a teacher of Korean pastors to be more loving from the heart, reliable, listening to their voices, open, and positive to them.

⁵⁸ Allen Tough, *The Adult's Learning Projects: A Fresh Approach to Theory and Practice in Adult Learning* (Toronto: The Ontario Institute for Studies in Education, 1971), 181, 183.

It is insightful and important that Brookfield discovered that the role of peer learning groups is vital in achieving the goal of adult learning, and he insists that teachers must encourage learners to form such groups as soon as feasible.⁵⁹ He says, “[S]elf-directed learners rely heavily on peer learning groups for support, information exchange, stimulus through new ideas, and locating relevant resources. As with the research into self-directed learning in informal setting, those involved in this activity place a premium on membership in a peer learning network.”⁶⁰

I, as a facilitator to Korean pastors, feel the need to form small peer groups to support, encourage, and help each other that they utilize the rich resources which they have within themselves. Tough mentions the general requirements of a facilitator, while Brookfield complements Tough’s assertions by suggesting how to become a facilitator who introduces, manages, and encourages peer learning groups.

There should be a totally different approach in adult learning in contrast to child learning. As a faithful teacher, a facilitator, and a helper, I will consistently apply insights and principles of adult learning theory to teaching Korean pastors big idea preaching. Then, I will never fail to achieve my goal.

Next is a review of Korean preaching. In order to teach Korean pastors a new sermon form (big idea preaching), one should first know the current situation and reality of Korean preaching; only then is it possible to reform it.

⁵⁹ Brookfield, *Understanding and Facilitating Adult Learning*, 83.

⁶⁰ Brookfield, *Understanding and Facilitating Adult Learning*, 83.

Korean Preaching

In this section, I will discuss the reality of Korean preaching. There are good points about Korean preaching that should be passed on to the next generation, but there are also many points to be corrected and reformed for better preaching. In this section, I discuss the representative feature of Korean preaching messages. Then, I discuss the syncretic theology of Korean preaching which must be transformed. After that, I discuss the homiletical immaturity. Finally, I discuss the attitude of indifference to the world and culture.

The Ethos for Suffering of Christ on the Cross

The representative message of Korean preaching is the suffering of Christ. An American Korean theologian, Jung Young Lee, says that the issue of suffering is a familiar concept to Korean people, for the common ethos that unites them is the experience of suffering.⁶¹ Historically, Korean people have collectively suffered from attacks by neighboring countries such as China and Japan. After the Second World War, Korea was liberated from Japan's colonial rule, but soon Korea was divided into South and North. After that, Korean people have suffered in the process of political and economic democratization. Koreans regard themselves *han*-ridden people, a people whose deep psychological wound has become their collective unconscious.⁶² Naturally, the suffering of Christ became close and familiar to the ethos of Korean Christians. Whenever they thought and

⁶¹ Jung Young Lee, *Korean Preaching: An Interpretation* (Nashville, TN: Abingdon, 1997), 77.

⁶² Lee, *Korean Preaching*, 77.

meditated on the suffering of Christ on the cross, they felt comforted, encouraged, identified with, and healed by the suffering of Christ. Lee says:

Christianity provides us with the concept of dynamic and participatory suffering, which gives us meaning and hope that we can transcend suffering through the suffering of Christ. Thus, the most meaningful and healing message that we, as Christian preachers, can convey to our suffering congregations is the suffering Christ. In the message of wounded suffering, both Christ and the Korean people, the text and context, become one and incarnate in the church, which gives us meaning and hope . . . The suffering and tragedy of Christ are so closely identified with the Korean people that the cross is a central theme in Korean preaching.⁶³

As a result of identifying themselves with the disciples and the new Israel, the Korean people gladly devote themselves to suffering for Christ. Lee continues:

If the ethos of Koreans is closely identified with suffering, the idea of “the suffering servant” in Second Isaiah is also closely connected with Korean nationalism. Suffering and oppressed people often look for their identity within the construct of divine purpose in the world, as the people of Israel have done. Moreover, the unprecedented expansion of Christianity in Korea has led Korean Christians to think of themselves as the chosen people, chosen to witness the suffering Christ in the world.⁶⁴

If the representative and healing theme of Korean preaching is the cross of Christ, big idea preaching for Korean churches can be powerful, effective, and explosive because we, Korean preachers, can adopt the interpretation of a Christ-centered big idea in preaching. What an amazing thing it is that the theme of Korean preaching (the cross of Christ) and the hermeneutic of Christ-centered big idea preaching coincide with each other. Thus, Korean preachers should continue to keep this precious heritage message of Christ, preaching and delivering it to the next generations.

⁶³ Lee, *Korean Preaching*, 78.

⁶⁴ Lee, *Korean Preaching*, 78-79.

Syncretic Theology.

A well-known Korean Christian reformer, Bong-Ho Son, attributes unhealthy growth in Korean churches to the influence from Korean shamanism.⁶⁵ He says,

Shamanism's penetration has speeded up recently, especially because of the churches' drive for numerical growth. Some shamanistic elements are very effectively used by the Christian churches, mostly without fully realizing of their origin, in order to attract more people. Most apparent is the excessive emphasis in sermons on the believers' earthly blessings.⁶⁶

He explained the reasons why, too often, Korean preaching emphasizes success and blessing in this world, and why Korean preaching has connected the meaning of the Bible to well-being, blessing, and success in this world. Son says that all these reasons are due to the influence of Korean shamanism, which has been firmly rooted in Korean society.⁶⁷

I think that this trend of Korean preaching which has emphasized the materialistic blessing of the world is rooted in secular and syncretic theology in interpreting the biblical text. Because of this unbiblical theology which erroneously interprets the text of the Bible in subjective, worldly, and materialistic ways, the problems of Korean preaching has been generated. I understand that this occurrence of the syncretic theology of Korean preaching originates from negligence not only to the faithful study of the text of the Bible but also to the expository, big idea preaching which is based on the exact exegesis of the Bible. Thus, in order to reform and heal present Korean preaching, preachers should return to sound and biblical theology which is firmly built by the expository, big idea preaching because big idea preaching is thoroughly based on the study of the biblical text.

⁶⁵ Bong-Ho Son, "Some Dangers of Rapid Growth," in *Korean Growth Explosion*, ed. Bong-Rin Ro and Martin L. Nelson (Seoul: Word of Life, 1983), 337.

⁶⁶ Son, "Some Dangers of Rapid Growth," 337-38.

⁶⁷ Son, "Some Dangers of Rapid Growth," 337-39.

Homiletical Immaturity

Another serious problem of Korean preaching is homiletical immaturity. The fundamental reason for homiletical immaturity is that most Korean pastors do not know how to preach expository sermons. They did not learn expository preaching in the seminaries, even though young seminarians these days learn expository preaching. But still most Korean pastors preach without knowledge of expository preaching. Thus, they learn preaching by mimicking or copying the styles of famous and popular Korean preachers. This phenomenon has been due to the condition of Korean Christianity—the provision of pastors has not met the demand for pastors because of rapid church growth.⁶⁸ As a result, small seminaries and Bible colleges which are not accredited by the government were established, and uneducated faculty have trained seminarians.

A Korean American homiletical scholar, Sangyil Park, asserts that the most common preaching form which has been used by Korean pastors has been topical, three-point deductive preaching, and this preaching form has caused problems.⁶⁹ Korean pastors prefer this sermon form because it is easy to prepare and pastors can convey clearly what they want to say. But the main problem of this topical, three-point deductive preaching is that Korean pastors distort the message of the text with personal thought. In most cases, their preaching is not an explanation of the biblical text or an exegesis of it; instead their preaching deteriorates into an explanation of personal intention, prejudices, thoughts, and

⁶⁸ Son, “Some Dangers of Rapid Growth,” 345.

⁶⁹ Sangyil Park, *Korean Preaching, Han, and Narrative* (New York: Peter Lang, 2008), 134.

experiences.⁷⁰ Even though they deal with the main points, there is no central idea in their preaching, and the main points are not connected with each other to support the big idea.⁷¹ Very often, as I mentioned earlier, sermon texts are used for proof texting for pastors' convenience.

The criticism Robinson offers can be applied to this problematic phenomenon in Korean preaching:

Regrettably, many preachers fail as Christians before they fail as preachers because they do not think biblically. A significant number of ministers—many of whom profess high regard for the Scriptures—prepare their sermons without consulting the Bible at all. While the sacred text serves as an appetizer to get a sermon underway or as a garnish to decorate the message, the main course consists of the preacher's own thought or someone else's thought warmed up for the occasion.⁷²

In their rhetorical aspect, topical, three-point deductive sermons have produced disappointing effects such as confusion, less retention of the content of preaching, less expectation, and less impact on Korean audience.⁷³

In addition, there is another serious problem in Korean preaching. According to Son, Korean pastors have emphatically preached the promises of earthly blessings, the importance of prayer, the reward of faith, the gifts of the Holy Spirit, loyalty to the church, and the validity of evangelism, because they are eager to attract people to the churches so that they might achieve numerical church growth.⁷⁴ He says that this phenomenon of materialism and secularization

⁷⁰ Park, *Korean Preaching, Han, and Narrative*, 134.

⁷¹ Park, *Korean Preaching, Han, and Narrative*, 134.

⁷² Robinson, *Biblical Preaching*, 26.

⁷³ Park, *Korean Preaching, Han, and Narrative*, 134.

⁷⁴ Son, "Some Dangers of Rapid Growth," 338.

is due to Korean traditional shamanism.⁷⁵ Preachers rarely preach the abundant grace, freedom, and healing power which spring from the cross of Christ. As a result Korean preaching is spiritually losing the grace and the power.

Because we come to know the present reality of Korean preaching, from now on, we should make efforts to reform Korean preaching. In this sense, it is a precious chance for me to teach Korean pastors how to preach expository messages through big idea preaching. Through this training I will reform Korean preaching as much as I can.

Indifference to Society and the World

Another problem in Korean preaching is that Korean preachers have no concern for society and the world in which they live. Son mentions that preachers have to give answers and solutions from study of the Bible to the problematic issues of society, the country, and the world, but Korean pastors so far have neglected this.⁷⁶ Most Korean preachers are silent about or indifferent to the issues such as juvenile delinquency, abortion, homosexuality, justice, unemployment, human rights, political democracy, reunification, the ecosystem, and so on. Son strongly asserts that Korean pastors should carry out their social responsibility by preaching the word of God to transform society and culture.⁷⁷

⁷⁵ Son, "Some Dangers of Rapid Growth," 338-39.

⁷⁶ Son, "Some Dangers of Rapid Growth," 339-40.

⁷⁷ Son, "Some Dangers of Rapid Growth," 339-41.

One of the leaders of evangelical churches in the world, John Stott, also emphasized Christians' active duty and responsibility toward society and the world: transformation. He says,

To put it in a nutshell, we find ourselves citizens of two kingdoms, possessing dual nationality, the one earthly and the other heavenly. And each citizenship brings duties that we are not free to avoid. On the other hand, the New Testament writers lay considerable stress on our obligations to the state, to our employer, to our family and to society as a whole. The Bible will not allow us to retreat from these practical responsibilities into mystical seclusion or into so-called Christian fellowship that insulates itself from the world.⁷⁸

I fully agree with Son and Stott, who emphasize that Christians should transform the world, the state, their society, the community, and their neighbors.

But Korean preachers have not dealt with these problematic issues of the world and the society in their preaching; instead they have pursued well-being and convenience for themselves. Because Korean pastors do not apply or connect biblical teachings to these problematic issues of the modern world, the result is that Korean churches have been separated from Korean society. This indifference is clearly a sin against God. Indifference means a lack of love, and therefore most Korean churches have considerably lost their position and influence in Korean society. Thus, we Korean pastors should above all know the biblical truth clearly and then should reform ourselves to have more concern and love for the society and the world where we live. In training Korean pastors, I will teach them to apply the word of God to the world where they live in order to love and transform the world. This is a way to reform Korean preaching.

So far, I have discussed some aspects of Korean preaching. There are good and constructive points but also unconstructive points. In order to make Korean preaching

⁷⁸ John Stott, *Basic Christianity* (Grand Rapids, MI: Eerdmans, 1958), 167-68.

healthy, pastors should continue to develop the healthy points and reform and change the unhealthy points.

Conclusion

In this chapter, I have discussed the various assertions of homiletical scholars on big idea preaching which confirmed the validity and value of big idea preaching. I also discussed in detail how to perform big idea preaching, dealing with preaching processes, the method of developing the big idea, and writing sermon outlines. Through this, I prepared to explain to Korean pastors how to preach a big idea.

Then, in order to teach Korean pastors to improve their ability to communicate the big idea in preaching, I discussed practical principles and insights from adult learning theory. A crucial point of this section is the potential of adult learners, who are self-directed in learning. If they are led by a qualified teacher, they can achieve their goals. I will apply this truth to my Korean pastors as I train them.

Finally, I reviewed the current reality of Korean preaching. Even though there are lamentable aspects of Korean preaching, it is possible to confront the present situation with courage and hope and try to reform it.

At last, it is time to ask the question of this thesis-project: How can Korean pastors improve their ability to preach big idea sermons? In chapter 4, I will try to answer this question in detail. I will explain the research of this thesis-project to verify that my hypothesis is correct, that is, Korean pastors can improve

their ability to communicate the big idea in preaching by receiving practical training and having preaching opportunities.

CHAPTER FOUR

PROJECT DESIGN

The purpose of the project design was to improve the ability of communicating the big idea in preaching among Korea pastors who joined my project. In order to achieve this purpose, I made a team composed of five pastors. They are Rev. Gwangil Lee, Rev. Younggi Eyum, Rev. Eungsik Koh, Rev. Hyechan Lee, and Rev. Myungsik Choi. All of them are my friends and all graduated from Chongshin Theological Seminary, which is the largest seminary in Korea known for its academics. They all belong to the same denomination (*Yejang Habdong*), which is an evangelical Presbyterian denomination in Korea.

The project design was composed of three portions.

In the first portion, I performed an evaluation on them to determine how well the pastors communicate the big idea in preaching before they participated in my preaching training seminar.

In the second portion, in the preaching training seminar, I trained and taught the pastors how to preach a big idea sermon with the preaching manual I prepared. In this second portion, they were able to learn in detail the concept of expository preaching and how to prepare and preach a big idea sermon.

In the third portion, the pastors preached according to what they had learned through the preaching seminar, and I performed an evaluation on them to see how much they improved in communicating the big idea. If their preaching ability has been improved to a degree of competence, I can say that my hypothesis that Korean pastors

can improve their ability to communicate the big idea in preaching by receiving practical training and having preaching opportunities is correct. So, let us go to the first portion of the project.

The First Portion of the Project

I called the preaching seminar and five pastors gathered together to participate. The seminar proceeded for two days. At the beginning of the seminar, I let them know the time schedule of the preaching seminar. I tried to follow the time schedule from the beginning to the end. The time schedule of preaching seminar is in Table 4.

Table 4: The Time Schedule of Preaching Seminar

Activity	Lead Time	Remark
Preaching of each pastor and evaluating each sermon	3 hours	The first portion of the project
Teaching how to preach big idea sermon	4 hours	The second portion of the project
Preparing for big idea sermon	3 hours	
Preaching of each pastor and evaluating each sermon	2 hours	The third portion of the project
Total lead time	12 hours	

The goal of the first portion was to measure the current ability of five participant

pastors in communicating the big idea of sermons before they attended the preaching training seminar. Before the pastors attended in the seminar, I already had asked each of them to bring a full sermon manuscript with them which they had preached in their churches. So, I let each of them preach in front of pastors with a sermon manuscript which they had used in their churches. For the preaching titles and the preaching passages of each pastor, see Table 5.

Table 5: Preaching Titles and Passages of Pastors

Pastor 1: Gwangil Lee

	Sermon
Preaching Title	The covenant and the inheritance
Text	Galatians 3:15-22

Pastor 2: Younggi Eyum

	Sermon
Preaching Title	Choose whom you will serve!
Text	Joshua 24:14-18

Pastor 3: Eungsik Koh

	Sermon
Preaching Title	The prayer of thanksgiving from the depths of the grave
Text	Jonah 2:1-10

Pastor 4: Hyechan Lee

	Sermon
Preaching Title	The way of salvation
Text	Romans 10:5-12

Pastor 5: Myungsik Choi

	Sermon
Preaching Title	The only thing I know
Text	John 9:13-34

After all the sermons were preached, they were evaluated by an evaluation form

by the participant pastors (see Appendix A, Evaluation Form for Preaching). In this evaluation form, evaluators are required to evaluate each sermon by writing down the big idea in a full and complete sentence.¹ When a preacher communicated the big idea completely, he received 100 points. When a preacher communicated the big idea partly, he received 50 points. When a preacher could not communicate the big idea, he received 0 points. After the participant pastors evaluated all the sermons, the current ability of Korean pastors in communicating the big idea in preaching was measured (see Table 6).

Table 6: Evaluated Points of Each Pastor before the Preaching Training Seminar

Pastor 1: Gwangil Lee

	Points
Evaluator 1	0
Evaluator 2	50
Evaluator 3	0
Evaluator 4	0
Chongwook Lee	0
Average	10

(The meaning of points: 100 - The big idea was completely communicated, 50 - The big

¹ The reason why I designed and adopted this evaluation form is that this evaluation form is the most exact evaluation method of measuring the ability of pastors in communicating the big idea of sermons. This method is very close to the way that the listeners remember the big idea. The listeners remember the big idea in three ways: they remember the big idea completely, or partly, or they cannot remember the big idea. So, this method reflects the same way that people remember the big idea. The evaluation of multiple choice may be an alternative evaluation method (evaluators can select one right big idea among multiple choices of big ideas), but this method is not as exact as the previous evaluation method of writing down a full sentence of the big idea, because when evaluators select the right big idea among multiple choices, their decisions are biased. Even though they could not remember or they could not understand the big idea or they forgot the big idea, as soon as they see the multiple choices of big ideas, they can recall or think the right big idea again, and they can select the right big idea. In addition, in light of consistency, the evaluation of writing a full sentence of the big idea is better than that of multiple choice. A proper evaluation method should be consistently used from the beginning to the end. In my project design, the evaluation method of writing the big idea in a full sentence could be properly used in evaluating the sermons before the training seminar and after the training seminar. But the evaluation of multiple choice could have become problematic especially if it had been used in evaluating the sermons before the training seminar. If a sermon does not contain any big idea and this method is excessively adopted, then we are apt to produce false big ideas under this evaluation method of multiple choice. It is unimaginable. So, in my judgement, the evaluation method of writing the big idea in a full sentence is better than that of multiple choice in any occasions in my project.

idea was partly communicated, 0 - The big idea was not communicated)

Pastor 2: Younggi Eyum

	Points
Evaluator 1	0
Evaluator 2	100
Evaluator 3	50
Evaluator 4	50
Chongwook Lee	50
Average	50

Pastor 3: Eungsik Koh

	Points
Evaluator 1	100
Evaluator 2	50
Evaluator 3	50
Evaluator 4	50
Chongwook Lee	50
Average	60

Pastor 4: Hyechan Lee

	Points
Evaluator 1	50
Evaluator 2	0
Evaluator 3	50
Evaluator 4	50
Chongwook Lee	50
Average	40

Pastor 5: Myungsik Choi

	Points
Evaluator 1	0
Evaluator 2	50
Evaluator 3	100
Evaluator 4	50
Chongwook Lee	0
Average	40

As for the big idea of each preacher and the list of participants' evaluation before

the preaching training seminar, see Appendix B.² By this I was able to put concrete evaluation points to each evaluation of each pastor.

In addition, in Table 7, I was able to know not only the individual ability of each pastor but also their collective ability to preach a big idea sermon.

Table 7: The Individual and Collective Evaluated Average Points of Pastors before the Preaching Training Seminar

	Individual Average Points	Collective Average Points
Pastor 1: Gwangil Lee	10	40
Pastor 2: Younggi Eyum	50	
Pastor 3: Eungsik Koh	60	
Pastor 4: Hyechan Lee	40	
Pastor 5: Myungsik Choi	40	

(The meaning of points: 100 - The big idea was completely communicated, 50 - The big idea was partly communicated, 0 - The big idea was not communicated)

According to these data above, we are able to know that Korean pastors have poor ability in communicating the big idea of sermons, because the collective estimated average points were 40. This may mean that Korean pastors partly communicate the big idea of sermons or they rarely communicate the big idea of sermons.

Thus, we may conclude that Korean pastors currently communicate the big idea of sermons incompetently or poorly. All of the participant pastors graduated from Chongshin Theological Seminary, which is one of the best academic seminaries in Korea, but their ability to communicate the big idea in preaching was not gained. Then, we can easily imagine the general ability of communicating of the big idea of other numerous

² I asked each preacher in advance what the big idea was so that I was able to put points to each evaluation of the participant evaluators.

Korean pastors who did not receive excellent preaching training in seminaries. It is likely that other Korean pastors do not communicate the big idea skillfully. Thus we can say that there is a clear reason that Korean pastors should learn how to communicate the big idea in preaching in a systematic way.

The Second Portion of the Project

The goal of the second portion of the project was to teach and train these five participant pastors how to communicate the big idea in preaching. For the seminar, I prepared for a teaching manual with which I was able to teach and train pastors how to preach big idea sermon in detail (see Appendix C, The Manual for Big Idea Preaching). The teaching manual contains all which I wanted to teach. I put into the manual ten preparation stages of preaching which I dealt with in chapter 3 so that I tried to teach all about big idea preaching to the participant pastors in detail.

The preaching training seminar was composed of two sessions. In first session, I taught the ten preparation stages of preaching. In second session, the participant pastors prepared a big idea sermon by themselves, and each of them preached for about 20 minutes.

In first session, I gave a concrete lecture on how to communicate the big idea in preaching. This was a main session, because I was able to teach important concepts and procedures of big idea preaching. I taught them ten preparation stages of preaching in detail. I briefly introduce my lecture on ten preparation stages of preaching which I taught to the participant pastors as follows.

Stage 1: Select the Passage

I taught pastors to select the text of a sermon from the Bible in consideration of the situation of their churches and congregation. I also taught them to preach the selected passage according to the lectionary of the church. I also recommended expository preaching in a series on each book of the Bible or on short passages such as the Sermon on the Mount (Mt 5–7), Romans 8, 1 Corinthians 13, 1 Corinthians 15, Hebrews 11, or the seven letters sent to the churches in Asia Minor (Rev 2–3), and so on.

Stage 2: Study the Passage

I taught them in this way: First, they should study the sermon passage in the light of the entire book to which the sermon passage belongs, including the study of the immediate context of the passage.³ Second, having placed the passage within its context, preachers should examine the passage in detail, performing the exegetical study of the passage.

Stage 3: Write the Exegetical Outline and Discover the Exegetical Big Idea

I taught them to discern the flow of thoughts of the author and to organize the exegetical outline of the passage. If the exegetical outline is set, the exegetical big idea of the text will be discovered. I taught pastors how to write the exegetical outline and to discover the exegetical big idea through the passage of Mark 4:35-41.

The EBI (exegetical big idea) is the central, dominant theme and the original intention of the author which the author wanted to convey to the readers, and the EBI is

³ Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Grand Rapids, MI: Baker, 1980, 2001), 60.

composed of a subject and a complement. The subject is what the text is talking about, and the complement is what the text is saying about what the text is talking about. The exegetical big idea comes when we combine the subject with the complement.

Stage 4: Write the Theological Outline and Discover the Theological Big Idea

I taught pastors how to write the theological outline and draw the theological big idea. The theological outline puts the exegetical outline into timeless language. The theological big idea (TBI) is gained to change the EBI to timeless language too. This is the theology the author is trying to convey, this is the eternal truth of God, this is how God deals with his people, and this is what happens.⁴ I taught them the theological outline and TBI with the passage of Mark 4:35-41.

Stage 5: Discover the Homiletical Big Idea

I taught pastors that the homiletical big idea (HBI) is the statement of a biblical concept in such a way that it accurately reflects the Bible and at the same time meaningfully relates to the congregation.⁵

Stage 6: Determine the Purpose of the Sermon

I taught pastors that the purpose of sermon states what preachers expect to happen in the listeners as a result of preaching a sermon.⁶ An expository sermon finds its purpose in line with the biblical purposes, and preachers ought to discern why a particular passage

⁴ Donald R. Sunukjian, *Invitation to Biblical Preaching: Proclaiming Truth with Clarity and Relevance* (Grand Rapids, MI: Kregel, 2007), 38.

⁵ Robinson, *Biblical Preaching*, 103-5.

⁶ Robinson, *Biblical Preaching*, 107.

was included in the Bible, and they should decide what God desires to accomplish through preachers' sermons in the hearers today.⁷

Stage 7: Decide How to Accomplish This Purpose

In order to accomplish the purpose of the sermon, preachers should decide which sermon form to adopt among deductive, inductive, inductive-deductive, and subject-completed forms. Preachers can choose the sermon form in consideration of the genre of the passage, the unique condition of the audience, and the intention of the preacher.

Stage 8: Write the Sermon Outline

I taught pastors that the sermon outline is essential in preaching because it gives the structure of the entire sermon. The structure of sermon outline provides a sermon with a sense of unity, order, and progress.⁸

Stage 9: Fill in the Sermon Outline

I taught pastors to fill in the undeveloped sermon outline with variety of supporting materials so that they must be able to amplify, explain, prove, apply sermonic ideas, and make them understandable.⁹

Stage 10: Write the Sermon Manuscript

I trained pastors to write the sermon manuscript after they wrote the sermon

⁷ Robinson, *Biblical Preaching*, 108.

⁸ Robinson, *Biblical Preaching*, 132.

⁹ Robinson, *Biblical Preaching*, 140.

outline completely. I asked them to make it a rule to write a sermon manuscript. The reason why preachers should write a sermon manuscript is that they are able to experience the whole content of the sermon and to discern the strong points and weak points of the sermon in advance. As a result, preachers can easily add revisions and supplements to the manuscript.

After I finished teaching and training pastors how to preach the big idea sermon, I had to proceed to second session of the seminar: All the participant pastors had to prepare the big idea sermon according to ten preparation stages of preaching and had to preach in front of all the participants. I gave them guidelines in order to prepare sermons as follows: 1. The sermon texts: Acts 3:1-10 or Luke 18:1-8. 2. Write the exegetical outline and find the EBI. 3. Write the theological outline and find the TBI. 4. Find the HBI. 5. Write and fill in the sermon outline. 6. Write the full sermon manuscript in three pages for preaching of 20 minutes.

I made the five members into two groups by asking a group (three of them) to preach the passage of Acts 3:1-10 and another group (two of them) to preach the passage of Luke 18:1-8 for two reasons: First, by grouping them, I wanted to motivate and encourage them by comparing the abilities of preaching big idea sermon among themselves under the condition of the same preaching passages. Second, by grouping them I wanted members of each group to help, teach, and learn from one another. As it is seen in Table 8, I gave them the preaching passages and they decided the titles of sermons by themselves.

Table 8: Preaching Titles and Passages of Pastors

Pastor 1: Gwangil Lee

	Sermon
Preaching Title	Jesus Christ is our answer.
Text	Acts 3:1-10

Pastor 2: Younggi Eyum

	Sermon
Preaching Title	In the name of Jesus Christ of Nazareth
Text	Acts 3:1-10

Pastor 3: Myungsik Choi

	Sermon
Preaching Title	God as my power
Text	Acts 3:1-10

Pastor 4: Eungsik Koh

	Sermon
Preaching Title	God who answers our prayers
Text	Luke 18:1-8

Pastor 5: Hyechan Lee

	Sermon
Preaching Title	Our prayer and God's answer
Text	Luke 18:1-8

While the pastors prepared their sermons, they studied by themselves, and they gathered together, shared with each other, and taught each other how to prepare well for the sermon. I intentionally made them motivate each other because I wanted to apply the theory of adult learning. For personal coaching, I met each of pastors and helped them prepare for their sermons. After all the preparation for sermon, each of the participant pastors preached the big idea sermon one by one for 20 minutes.

The Third Portion of the Project

The goal of the third portion of the project is to measure again the ability of the

participant pastors in communicating the big idea in a sermon after teaching and training big idea preaching. After all the pastors preached in front of all the participants, all of their preaching was evaluated with an evaluation form by the participant pastors (see Appendix A, Evaluation Form for Preaching). As I explained previously, in the evaluation form, evaluators measure the ability of preachers in communicating the big idea by writing the big idea in a full and complete sentence.

By using the evaluation form, all the participants evaluated all the preaching of the five pastors. And I gained the resultant data of evaluation (see Table 9). The resultant data of this evaluation makes us to analyze how much they improved in their ability to communicate the big idea in preaching.

Table 9: Evaluated Points for Each Pastor after the Preaching Training Seminar

Pastor 1: Gwangil Lee

	Points
Evaluator 1	100
Evaluator 2	50
Evaluator 3	100
Evaluator 4	100
Chongwook Lee	100
Average	90

(The meaning of points: 100 - The big idea was completely communicated, 50 - The big idea was partly communicated, 0 - The big idea was not communicated)

Pastor 2: Younggi Eyum

	Points
Evaluator 1	50
Evaluator 2	100
Evaluator 3	100
Evaluator 4	100
Chongwook Lee	100
Average	90

Pastor 3: Eungsik Koh

	Points
Evaluator 1	100
Evaluator 2	100
Evaluator 3	50
Evaluator 4	100
Chongwook Lee	100
Average	90

Pastor 4: Hyechan Lee

	Points
Evaluator 1	100
Evaluator 2	50
Evaluator 3	50
Evaluator 4	100
Chongwook Lee	100
Average	80

Pastor 5: Myungsik Choi

	Points
Evaluator 1	100
Evaluator 2	100
Evaluator 3	100
Evaluator 4	100
Chongwook Lee	100
Average	100

For the big idea of each preacher and the list of participants' evaluation after the preaching training seminar, see Appendix D.¹⁰ By this, I was able to concretely put evaluation points to each evaluation of each pastor.

In addition, in Table 10, I was able to know not only the individual ability of each pastor but also their collective ability to preach a big idea sermon.

¹⁰ In this occasion, I also asked each preacher in advance what the big idea was so that I was able to put points to each evaluation of the participant evaluators.

Table 10: The Individual and Collective Evaluated Average Points of Pastors after the Preaching Training Seminar

	Individual Average Points	Collective Average Points
Pastor 1: Gwangil Lee	90	90
Pastor 2: Younggi Eyum	90	
Pastor 3: Eungsik Koh	90	
Pastor 4: Hyechan Lee	80	
Pastor 5: Myungsik Choi	100	

(The meaning of points: 100 - The big idea was completely communicated, 50 - The big idea was partly communicated, 0 - The big idea was never communicated)

From these data above, we know that all the pastors communicated the big idea in preaching almost completely after the preaching training seminar. All of the participant pastors showed competent ability in communicating the big idea in preaching. But we need to know in more detail how much each of them has improved in the ability to communicate the big idea after the preaching training seminar. In order to know the degree of their improvement, let us look at Table 11.

Table 11: Individual and Collective Average Points before and after the Preaching Training Seminar

	Before preaching training seminar	After preaching training seminar
Pastor 1: Gwangil Lee	10	90
Pastor 2: Younggi Eyum	50	90
Pastor 3: Eungsik Koh	60	90
Pastor 4: Hyechan Lee	40	80
Pastor 5: Myungsik Choi	40	100
Collective Average	40	90

From Table 11, we can know exactly how much each pastor improved in the ability to communicate the big idea in preaching. All of them have improved. Especially, Pastor 1 has improved the most among all of the pastors. His average points have improved from 10 to 90. Two of them (Pastor 1 and Pastor 5) have been considerably improved because their improved average points were respectively 80 and 60.

Above all, we need to know the degree of improvement by comparing the collective average before the preaching training seminar with the one after the seminar. These average points have been improved from 40 to 90. This means that the overall ability of pastors to communicate the big idea in preaching has improved to a considerable degree after they received the preaching training in the seminar.

So far, I have analyzed all the evaluation resultant data of sermons before and after the preaching training seminar. And the evaluation data show that the ability of communicating the big idea of Korean pastors has improved to a considerable degree.

After performing all of this project, I can say that my hypothesis (Korean pastors can improve their ability to communicate the big idea in preaching by receiving practical training and having preaching opportunities) is confirmed.

Through this project, we have experienced meaningful results. We have observed hope and possibility. Even though the present reality of Korean preaching seems negative and problematic, we see the possibility that Korean preaching can be reformed, if we teach and train Korean pastors systematically how to preach the big idea sermon. Then Korean pastors can preach big idea sermons skillfully, and Korean churches can be transformed. That is my earnest desire and the reason for performing this project.

After I finished the seminar, I surveyed the pastors through a questionnaire in

order to know the degree of their satisfaction with the preaching seminar (see Appendix E, The Questionnaire for the Degree of Satisfaction with the Seminar from Pastors). As Table 12 shows, the reaction from the pastors to the preaching seminar was positive; most of them were very satisfied with the preaching seminar, in which they were able to learn big idea preaching well. As I finished this project design, I felt this project had motivated, encouraged, and satisfied the participant pastors to quite a degree.

Table 12: The Degree of Satisfaction with the Preaching Seminar from Pastors

	Degree of Satisfaction
Pastor 1: Gwangil Lee	1
Pastor 2: Younggi Eyum	1
Pastor 3: Eungsik Koh	2
Pastor 4: Hyechan Lee	1
Pastor 5: Myungsik Choi	1

(Meaning of number: 1 - Very satisfied, 2 - Satisfied, 3 – Somewhat satisfied, 4 – Unsatisfied, 5 – Very unsatisfied)

So far, I have explained what I performed in order to carry out the project design. This project design was planned to confirm my hypothesis (Korean pastors can improve their ability to communicate the big idea in preaching by receiving practical training and having preaching opportunities). Through this project design, my hypothesis is confirmed. Now, I need to proceed to the next chapter to summarize the outcome of this thesis-project.

CHAPTER FIVE

OUTCOME

As I began and studied in the Doctor of Ministry program (Preaching the Literary Forms of the Bible), I came to have a strong desire to share this valuable homiletical knowledge and skill which I learned with my Korean colleague pastors who lack the knowledge of how to preach expository, big idea sermons. That is why I decided to write a thesis-project on helping my Korean colleague pastors to learn how to preach big idea sermons. In fact, I, as one of the Korean pastors, have had a painful burden for my Korean colleague pastors and Korean churches because Korean churches are now in a process of powerless decline. Furthermore, most Korean pastors serve the churches without knowing how to preach expository, big idea sermons, so that Korean preaching is losing its spiritual power and vitality. In this sense, even though I am weak in many aspects, I want to serve Korean churches and Korean pastors for revival. I want to serve them by teaching them how to preach expository, big idea sermons. If Korean pastors learn this preaching skill, I believe that they will gradually transform Korean preaching and Korean churches. I hope that I continue to serve them through teaching about preaching expository sermons. I pray that my precious God will help me.

Precious Results Gained

First, the most valuable thing for me to gain in the process of writing this thesis-project was that I came to be able to understand clearly and broadly the expository, big idea sermon. I myself am the beneficiary who most gained the blessing of learning about

that approach to preaching in the process of writing this thesis-project. I gained deep understanding and confidence in expository preaching as the ideal model for preaching, and I am ready to share how to do expository preaching with others. Much effort in reading homiletical books and understanding homiletical concepts has raised and broadened my skill and knowledge of homiletics and expository preaching.

The second result is that, in the process of teaching Korean pastors, it was encouraging, adventurous, and amazing to spend time with them as I performed the project design. I was always happy whenever I found that the preachers followed me well and manifested improvement in their ability to communicate the big idea of sermon as I had taught them to do. All of them were skillful and experienced pastors who were passionate for their ministries. Thus they learned with zeal what I taught, and they followed gladly what I required them to do. As a result, their ability to communicate the big idea of sermons has improved. It was an amazing blessing that the Korean participant preachers who were trained in the preaching training seminar came to have confidence in their preaching ministry. They began to have joy because they learned how to preach the big idea effectively. They seemed to recover their passion to serve their churches with big idea preaching. I believe that they will bear abundant fruit if they devote themselves to big idea preaching. As a result, their congregants will have a strong desire to listen to expository preaching from their pastors so that the congregants and the churches will be transformed and revived biblically by the power of the Holy Spirit.

Because of this positive result, I now have hope and confidence that I should continue to share this training with other pastors who also did not learn how to preach expository, big idea sermons. If I teach them big idea preaching, how much

transformation will be brought to Korean churches and Korean pastors? This is the expected fruit of the future. I will earnestly pray for this. If I graduate from the Doctor of Ministry program and chances are given to me, I want to teach students the expository preaching in Bible colleges or seminaries in Korea. Furthermore, I want to start training Korean pastors to learn the expository preaching systematically in Korea.

Third, the birth of the teaching manual about big idea preaching is something for which I am grateful. This manual can be used for teaching Korean pastors how to prepare and preach expository, big idea sermons. Even though this manual remains at a basic level now, it can be expanded and complemented in its contents in the future, and it can be published as a preaching textbook. Then, it will be widely used among Korean pastors and students who want to study homiletics. I want to serve Korean churches and Korean preaching through this book in the future.

Limitations of the Project

There were some limitations as I performed the project with Korean pastors. First, I was not able to select or deal with various kinds of literary forms of the Bible as preaching texts (narratives, poetry, prophecies, parables, didactic letters, apocalyptic literature, and so on). But in the future, I want to deal with all of them to show how to find and communicate the big idea from various genres. For this goal, I will need to study the literary forms of the Bible more and learn how to preach them. If I reach an advanced level, I may be more competent in teaching about preaching the various forms of the Bible through expository preaching.

Second, I wish that I could have experimented with more Korean pastors and with

more preaching opportunities. Then I could have gained more objective results about improving the preaching ability of Korean pastors. But I could not do that in this project. As a result, the conclusions of this study need to be held with an open hand. While my project did lead to improvement in the preaching of the five pastors, I trained only five. In the future, I would like to teach expository, big idea sermons to many pastors and give them more preaching opportunities. Then, I may gain more objective results than the results that I gained through this project design.

As for the teaching manual for training pastors, I am generally satisfied with its contents. But I had given the pastors more opportunities to practice what they learned in each stage of preaching preparation. I did not give them enough time or opportunities to practice carrying out what they learned in each stage of preaching preparation. Next time, I want to give them enough practice time and opportunities so that they learn preaching more effectively.

As for the seminar, there was not sufficient lead time from the beginning to the end. Twelve hours were not enough for me to teach them. We needed more time to learn enough, especially in order to help the participant pastors to practice each preparation stage of preaching, I should have expanded training hours. At least, I should have given them learning time by listening a model expository sermon before preaching practice. Next time, I should expand training hours sufficiently. In order to reflect this necessary complement, I need to change and reform the preaching manual.

The Future Plan

I have some future plans. First, I will broaden my understanding in homiletics. I

want to study homiletics more in order to understand clearly how to preach expository sermons with different genres of the Bible, as I mentioned before.

Second, I want to write a basic homiletical book which guides pastors and seminarians in how to prepare for and preach expository sermons. Then, if I reach an advanced level of homiletical knowledge after further study and research, I want to write a second, advanced homiletical book which concretely deals with the methodology of preaching the expository sermon from the different genres of the Bible.

Third, I want to start a preaching academy in which I teach Korean pastors how to preach expository sermons. I want to teach in a small group of about twenty pastors. I can teach first the basic level, which deals with how to preach expository sermons, including reteaching exegesis, because most pastors have forgotten it. Lectures, small group activities, and preaching practice must be included in balance. Then, for the pastors who pass the basic course, I will teach an advanced course in how to preach different genres of the Bible. I want to start this preaching academy after I write the basic homiletical book. Through this preaching academy, I want to serve Korean churches and Korean pastors to revive Korean churches, because I believe that only the right way of preaching the Bible is able to transform Korean churches consistently under the empowering of the Holy Spirit.

Fourth, if this ministry of a preaching academy bears good fruit, I can expand this ministry through which I can teach not only preaching skills but also spiritual leadership, world mission, pastoral skills, and so on with the help of my colleague professors and pastors who are concerned about the revival of future Korean churches. In this way, I want to serve Korean churches. If God allows, I can teach and train the servants of God

overseas, such as missionaries, pastors, and seminarians.

I earnestly hope and pray that this thesis-project may be used as a mustard seed which is to grow and bless Korean churches and the kingdom of God.

APPENDIX A
EVLUATION FORM FOR PREACHING

Date of Preaching:

Preaching Title:

Preaching Text:

Name of Evaluator:

Thank you for your cooperation in joining this project. After listening to the sermon,
***please write down the big idea of the sermon in a full and complete sentence in the
below:***

APPENDIX B

THE BIG IDEA OF EACH PREACHER AND THE LISTS OF PARTICIPANTS'

EVALUATION BEFORE THE PREACHING TRAINING SEMINAR

Pastor 1: Gwangil Lee

The big idea of the sermon: We are not justified by the law, but we are justified by faith.

	Evaluation
Evaluator 1	We realize that we are sinners by the law.
Evaluator 2	The covenant of God is not given by keeping of the law, and we can enjoy the inheritance of the Heaven by faith.
Evaluator 3	The gospel is rich.
Evaluator 4	We should enjoy the riches of the kingdom of God in Jesus.
Chongwook Lee	The covenant gives us the inheritance.

Pastor 2: Younggi Eyum

The big idea of the sermon: We should select rightly.

	Evaluation
Evaluator 1	We should establish the clear goal of life.
Evaluator 2	We should select rightly because it is the only blessing to serve God.
Evaluator 3	We should be loyal to God by trusting Him.
Evaluator 4	We receive blessing only when we serve God rightly.
Chongwook Lee	We should live in God to receive blessings.

Pastor 3: Eungsik Koh

The big idea of the sermon: The difficulty is the chance to meet God.

	Evaluation
Evaluator 1	We can meet God who changes despair to hope through trials when we pray.
Evaluator 2	Give thanks to God in trials.
Evaluator 3	Jonah was casted into deep sea by God, and God saved him when he prayed.
Evaluator 4	God trains us as men of God through trials.
Chongwook Lee	God answers us in trials.

Pastor 4: Hyechan Lee

The big idea of the sermon: We receive salvation by trusting Jesus Christ.

	Evaluation
Evaluator 1	We receive salvation by faith.
Evaluator 2	Salvation is gained by confessing.
Evaluator 3	We receive salvation by faith and by confession.
Evaluator 4	Faith is to trust Jesus.
Chongwook Lee	Faith gives salvation.

Pastor 5: Myungsik Choi

The big idea of the sermon: There is nobody whom we trust but Jesus.

	Evaluation
Evaluator 1	Jesus is able to open our eyes.
Evaluator 2	Let us trust Jesus.
Evaluator 3	Believers should thoroughly believe Jesus.
Evaluator 4	When our eyes are open, we praise Jesus.
Chongwook Lee	We are spiritually blind people.

APPENDIX C
THE MANUAL FOR BIG IDEA PREACHING

Unlike so many, we do not peddle the word of God for profit. On the contrary, in Christ we speak before God with sincerity, like men sent from God. (2Co 2:17)

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INTRODUCTION

A WORD TO PASTORS

In this manual, we will learn expository preaching. Specifically, we mainly focus on how to preach a big idea sermon. As you follow this process, you will experience an improved ability to communicate the big idea in preaching. In this sense, this manual is practical, not theoretical. I ask all the participant pastors to focus on this learning process with zeal, eagerness, diligence, and patience. Then I believe that your ability to preach expository (big idea) sermons shall be improved and renewed. If this manual becomes a small help to my colleague pastors for their fruitful ministry of preaching in the church of Christ, it is a priceless honor to me.

CHAPTER ONE

STAGES OF PREPARING FOR THE EXPOSITORY, BIG IDEA SERMON

In this chapter, we will learn in detail how to preach an expository, big idea sermon through the stages of sermon preparation. Through these stages, I hope that pastors learn the expository, big idea preaching in detail. Then, let's examine each stage one by one. My preaching stages are as follows: 1. Select the passage. 2. Study the passage. 3. Write the exegetical outline and discover the exegetical idea. 4. Write the theological outline and discover the theological idea. 5. Discover the homiletical idea. 6. Determine the purpose of sermon. 7. Decide how to accomplish this purpose. 8. Write the sermon outline. 9. Fill in the sermon outline. 10. Write the sermon manuscript.

Stage 1: Select the Passage

In order to preach, preachers should select the text of the sermon. Preachers can select the text of a sermon from the Bible in consideration of the situation of their churches and congregation, after they read and meditate on the Bible. It is sometimes stressful to select the sermon text, and it takes time. Then, let us ask this question: Are there some ways for us not to feel much stress but to feel freedom and joy in selecting sermon texts? Certainly, yes. There are recommendable ways for selecting sermon texts.

First, preachers can preach expository sermon on whole books of the Bible. They can start preaching any book of the Bible in which they have willingness, confidence, and ability to preach. If they exposit a certain book of the Bible consecutively, there is no stress in selecting sermon texts, because the sermon texts are already determined. We can

preach the whole book, or we can preach some limited portion of the book in a series during certain periods of time. Preachers can preach expository sermons consecutively on preaching portions such as the Sermon on the Mount (Mt 5–7), Romans 8, 1 Corinthians 13, 1 Corinthians 15, Hebrews 11, or the seven letters sent to the churches in Asia Minor (Rev 2–3), and so on. This way of selecting sermon texts lessens the stress and the burden of preachers in selecting sermon texts.

The other method for selecting sermon texts is to preach according to the lectionary of the church. If we select sermon texts according to the liturgical calendar of the church, it is also beneficial and convenient. Thus the stress of selecting sermon texts can be much lessened.

After preachers once decide on the sermon text, they should study the text sincerely by the process of historical, grammatical, and literary study.

Stage 2: Study the Passage

After preachers select the sermon passage, they should study the passage. First, they should understand the sermon passage in the light of the entire book to which the sermon passage belongs. Preachers need to understand what kind of role the sermon passage plays in the entire book. In addition, preachers should understand the immediate context of the passage. Preachers should study what kind of relationships the sermon passage has with the immediate context. To understand the sermon passage, preachers ought to explain how it develops out of what precedes it and relates to what follows it.¹

Second, having placed the passage within its context, preachers should examine the

¹ Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Grand Rapids, MI: Baker, 1980, 2001), 60.

passage in detail. In order to do this, preachers need to perform the exegetical study of the passage.

Stage 3: Write the Exegetical Outline and Discover the Exegetical Big Idea

After preachers select the sermon passage, they should study it through the exegetical study. Through the exegetical study preachers can discern the flow of thoughts of the author and are able to organize the exegetical outline of the passage. The exegetical outline tells what happened in the past.² If the exegetical outline is set, the exegetical big idea of the text will be discovered.

For example, let us organize the exegetical outline through the exegetical study of Mark 4:35-41.³

- I. The disciples obeyed Jesus and found themselves in a life-threatening storm that filled them with despair (4:35-38).
 - A. The disciples obeyed Jesus' command to cross the lake into Gentile territory (4:35-36).
 - 1. After a day of teaching on the growth of the kingdom, Jesus commanded his disciples to cross the lake.
 - 2. They obeyed immediately, not going ashore for anything.
 - 3. The presence of other boats indicated it was a good day for sailing.
 - B. As a result of their obedience, the disciples found themselves in an unexpected, life-threatening storm (4:37).
 - C. The disciples were filled with fear and despair (4:38).
- II. Jesus rebuked the storm and encouraged the disciples to trust God's power (4:39-41)
 - A. Jesus rebuked the demonically inspired storm, and the lake became calm (4:39).
 - B. Jesus encouraged the disciples to have more trust in their God-given power over Satan's opposition (4:40-41).

We got this exegetical outline as the result of exegetical study of the text.

If we are able to organize the exegetical outline, it means that we understand the

² Donald R. Sunukjian, *Invitation to Biblical Preaching: Proclaiming Truth with Clarity and Relevance* (Grand Rapids, MI: Kregel, 2007), 27.

³ Sunukjian, *Invitation to Biblical Preaching*, 37.

structure of the text. The next stage is to find the exegetical big idea (EBI) in the text. The EBI is the central, dominant theme and the original intention of the author which the author wanted to convey to the readers. EBI provides the direction of the sermon. Thus, finding the big idea in the text is very important. Through the exegetical study of the text and the analysis of the exegetical outline, we can find the exegetical big idea (EBI).

EBI is composed of a subject and a complement, and it should be expressed as a full sentence which has a subject and a complement. The subject is what the text is talking about, and the complement is what the text is saying about what the text is talking about. The exegetical big idea comes when we combine the subject with the complement.

For example, in Mark 4:35-41, in order to find the EBI, we should find the subject and the complement. To find the subject we should ask the question: What is the text talking about? We can answer: *The disciples' obedience has led them into the storm* (subject). Then, we should find the complement. To find the complement of the text we should ask this question: What is the text saying about what the subject is talking about? In other words, we ask this question: What is the text saying about the fact that the disciples' obedience has led them into the storm? Or we can ask this question: What should the disciples do when their obedience has led them into the storm? To these questions we can answer: *The disciples had to resist Satan's efforts and trust God's power* (complement). Now, we can add the subject and the complement, and this is the exegetical big idea (EBI). Thus, the exegetical big idea is this: *When Jesus' disciples met a storm in spite of their obedience, they had to resist Satan's efforts and trust God's power*. We know that this EBI is the central idea and the intention that the author intended to convey to the readers.

Stage 4: Write the Theological Outline and Discover the Theological Big Idea

After the exegetical outline and the exegetical big idea are drawn, preachers ought to write the theological outline and draw the theological big idea. The theological outline puts the exegetical outline to timeless language. This is the theology the author is trying to convey, this is the eternal truth of God, this is how God deals with his people, and this is what happens.⁴

For example, in the passage of Mark 4:35-41, let us change the exegetical outline into the theological outline through theological process. Then, we can get the theological outline as follows.⁵

- I. Sometimes we obey God and find ourselves in a difficult situation that fills us with despair.
 - A. We obey a command God gives us.
 - B. As a result of obeying, we find ourselves in a difficult situation.
 - C. The situation fills us with fear and despair.
- II. When this happens, we should resist Satan's efforts and trust God's power.
 - A. We should resist Satan's efforts to prevent us from carrying out God's purposes.
 - B. We should God's power to enable us to accomplish whatever he has commanded.

Now, we are able to get the theological big idea (TBI) as this: *When we meet a difficult situation in spite of our obedience, we have to resist Satan's efforts and trust God's power.*

At this point, we need to think of the concept of the canonical big idea.⁶ When there is the need for preacher to interpret the preaching portion Christologically, preachers can apply Christ-centered hermeneutic to preaching portion. Then, preachers

⁴ Sunukjian, *Invitation to Biblical Preaching*, 38.

⁵ Sunukjian, *Invitation to Biblical Preaching*, 38.

⁶ Randal E. Pelton, *Preaching with Accuracy: Finding Christ-Centered Big Ideas for Biblical Preaching* (Grand Rapids, MI: Kregel, 2014), 41. According to Pelton, There are three levels of big ideas: texbi (the textual big idea), conbi (the contextual big idea), and canbi (the canonical big idea). The textual idea (texbi) is the meaning of the textual idea; the contextual idea (conbi) is what the preaching portion means to its immediate context; and the canonical idea (canbi) is what the preaching portion means to the entire canon of Scripture.

are able to find the canonical big idea.

The concrete process of Christological interpretation in order to gain Christ-centered big idea is as the following: 1. The preaching portion describes or prescribes what Christians must be or do. 2. The preacher explains why we cannot be or do this in our own strength. 3. The preaching portion directly or indirectly points to Christ, who was or did what we could not do. 4. The preaching explains how faith in Christ and the power of God's Spirit transform us to be or do what the preaching portion describes or prescribes.⁷

Let's practice finding the canonical (Christ-centered) big idea. Let us suppose that our preaching portion is Psalms 22.⁸ The exegetical (textual) big idea is this: *David feels forsaken by God; that God is far off; that God abandoned him.* In this, how can we find the canonical big idea? We can go through the Christ-centered (Christological) hermeneutical process. Then, we can gain this canonical (Christ-centered) big idea: *Those who identify with Jesus will never experience God's abandonment.*

Stage 5: Discover the Homiletical Idea

Now, we should transform the theological big idea (TBI) to the homiletical big idea (HBI) in order to preach to our listeners. The HBI is the statement of a biblical concept in such a way that it accurately reflects the Bible and at the same time meaningfully relates to the congregation.⁹

For example, the HBI of Mark 4:35-41 is this: *When obedience leads to difficulty,*

⁷ Pelton, *Preaching with Accuracy*, 121. Pelton found a satisfying Christ-centered hermeneutic which he learned from Timothy Keller.

⁸ Pelton, *Preaching with Accuracy*, 143.

⁹ Robinson, *Biblical Preaching*, 103-5.

resist Satan's efforts and trust God's power.

In Psalms 22, the HBI is *this: If you identify yourselves with Jesus, you will never experience God's abandonment.*

The purpose of the HBI is to communicate the central idea to listeners in a relevant way. The HBI should be clear, compelling, relevant, and creative.

In order to communicate the HBI, we should state it several times. We should know how to emphasize the HBI with various techniques other than repetition.

Samples of the HBI are like these:

“Pray always and not give up.” (Lk 18:1-8)

“We should know that to love God is to love our neighbors.” (Lk 10:25-37)

“We should be loyal to God as his stewards.” (Mt 24:4-30)

In order to transform Korean preaching from legalism and unbiblical interpretations of the Bible, Korean preachers must make efforts to preach canonical big idea sermons which will give healing, freedom, and grace to Korean churches.

Stage 6: Determine the Purpose of the Sermon

The purpose of sermon states what preachers expect to happen in listeners as a result of preaching a sermon.¹⁰ Robinson says, “A purpose differs from the sermon idea therefore, in the same way that a target differs from the arrow.... Whereas the idea states the truth, the purpose defines that truth should accomplish.”¹¹

Preachers can determine the purpose of the sermon as they study the preaching passage through exegesis, asking, “Why did the author write this? What effect did he

¹⁰ Robinson, *Biblical Preaching*, 107.

¹¹ Robinson, *Biblical Preaching*, 107.

expect it to have on his readers?”¹² Then preachers can discover the biblical purpose of the passage. For example, the purpose of John in writing the gospel of John is to make the readers believe that Jesus is the Christ, the Son of God, and have life in Christ’s name (Jn 20:31). An expository sermon finds its purpose in line with the biblical purposes, and preachers ought to discern why a particular passage was included in the Bible, and they should decide what God desires to accomplish through preachers’ sermon in the hearers today.¹³ Preachers should state the sermon purpose in a sentence that includes what beliefs, attitudes, or values should be changed or be confirmed, or what quality of life or what good works should result from preaching.¹⁴ A purpose statement describes not only the destination and route but also the observable behavior that should come as a result of preaching.¹⁵ Robinson says, “Framing purposes that describe measurable results forces you to reflect on how attitudes and behavior should be altered. That, in turn, will enable you to be more concrete in your application of truth to life.”¹⁶

Stage 7: Decide How to Accomplish This Purpose

We have the big idea of the passage and the purpose of the sermon. Now, we should answer to this question: What should be done with this idea to carry out the purpose? What shape will the sermon assume in order to accomplish the purpose of sermon? Generally, there are sermon forms like these: deductive, inductive, inductive-

¹² Robinson, *Biblical Preaching*, 108.

¹³ Robinson, *Biblical Preaching*, 108.

¹⁴ Robinson, *Biblical Preaching*, 108.

¹⁵ Robinson, *Biblical Preaching*, 109.

¹⁶ Robinson, *Biblical Preaching*, 111.

deductive, and subject-completed forms according to preacher's purpose.¹⁷ Sometimes the arrangement of ideas in the biblical passage is altered in the outline when the preacher considers the present situation of the audience; Even though the biblical author(s) may have followed an inductive order, preachers may select a deductive sermon form in consideration of their audience.¹⁸ Preachers can select the sermon form intentionally according to their sermonic purposes.

It is helpful to listen from Sunukjian. Asserting that locating the place of the take-home truth (the homiletical idea) in the biblical flow of thought decides the sermon shape, he says,

In a deductive pattern, the complete take-home truth—both the topic/question (“what you’re talking about”) and the assertion/answer (“what you’re saying about it”)—is stated somewhere in the introduction of the message, before you turn to the biblical passage. . . . In the inductive pattern, the listeners hear the topic or question in the introduction but doesn’t get the assertion or answer until later in the body of the message. . . . A deductive pattern might be preferable when the listeners have some questions of their own about the take-home truth. . . . An inductive pattern is probably best when your main points are a list.¹⁹

Korean pastors traditionally have preached three-point deductive sermon so that this fact has caused serious problems. From now, Korean pastors should be able to select various sermon forms according to the purposes of sermons.

There is no fixed form or shape in big idea preaching. Big idea preaching is a kind of philosophy or attitude of submission toward the biblical text. There is flexibility and freedom in big idea preaching in selecting the sermon form or the sermon shape. Preachers can choose the sermon form in consideration of the genre of the passage, the unique condition of the audience, and the intention of the preacher.

¹⁷ Robinson, *Biblical Preaching*, 116-17.

¹⁸ Robinson, *Biblical Preaching*, 132.

¹⁹ Sunukjian, *Invitation to Biblical Preaching*, 143, 144, 150, 156, 159.

Stage 8: Write the Sermon Outline

If we have drawn the big idea from the passage and have shaped it toward the audience's need, we, preachers, must write the sermon outline. The structure of sermon outline provides a sermon with a sense of unity, order, and progress.²⁰

Robinson says that the sermon outline serves in four ways, "First, you view your sermon as a whole, and therefore, you heighten your sense of unity. Second, the outline clarifies in your eye and mind the relationships between the parts of the sermon. Third, your outline also crystallizes the order of ideas so that you will give them to your listeners in the appropriate sequence. Finally, you will recognize the places in your sermon that require additional supporting material that must be used to develop your points."²¹

According to the situation of the audience, the arrangement of ideas in the biblical passage occasionally can be changed in the sermon outline, because the biblical author did not consider our audience in mind. Even though he may have followed inductive order, preachers may select a deductive sermon because of the situation of the audience.²²

In organizing the sermon outline, we should use first or second person pronouns and use the present tense. And we should remember that we have a large measure of freedom in creating the sermon outline, as long as we follow the textual meaning.

In writing an outline, the role of transitions is important for effective oral communication, and there are some tips: First, a good transition reviews the previous point and previews the next point. Second, a good transition uses purposeful redundancy.

²⁰ Robinson, *Biblical Preaching*, 132.

²¹ Robinson, *Biblical Preaching*, 132.

²² Robinson, *Biblical Preaching*, 132.

Transitions work best when the preacher uses restatement. Third, transitions work best with a change of delivery (voice and/or body). A change of voice or body helps listeners follow a change of idea. Fourth, questions often work well in transitions. The use of questions is a superb way to lead minds to the next idea.

Stage 9: Fill in the Sermon Outline

If the sermon outline is not developed in detail, the audience may miss the meaning of the sermon and cannot be convinced of the sermon points. Preachers should fill in the undeveloped sermon outline with variety of supporting materials so that they must be able to amplify, explain, prove, apply sermon points and make them understandable.²³ Robinson suggests that preachers can use the variety of skills and methods to support sermon points as what follows: First, restatement. It is to say a point again in other words to make a concept clear. It differs from repetition which says the same thing in the same way. Restatement prints an idea on the listener's mind. Second, definition. It establishes limits. It clarifies what must be included and excluded by a term or statement. Third, explanation. It sets boundaries, but it does so by amplifying on how ideas relate one another or what an idea implies. Fourth, factual information. Facts consists of observations, examples, statistics, and other data that may be verified apart from the preacher. Fifth, quotations. It is used to support or expand a point for the reasons of impressiveness and authority. Sixth, narration. It describes who did what to whom with what effect in the biblical stories. It can be used to supply background in a sermon by discussing the history, setting, or personalities involved in a passage. Seventh,

²³ Robinson, *Biblical Preaching*, 140.

illustrations. It restates, explains, proves, or applies ideas by relating them to tangible experiences.²⁴

Stage 10: Write the Sermon Manuscript

After preachers write the sermon outline completely, they start to write the sermon manuscript. Even though they do not use the sermon manuscript in the pulpit, they should make it a rule to write a sermon manuscript. Even though they use only the sermon outline in the pulpit, they should write a manuscript beforehand. The reason why preachers should write a sermon manuscript is that they are able to experience the whole content of the sermon and to discern the strong points and weak points of the sermon in advance. As a result, preachers can easily add revisions and supplements to the manuscript. Above all, if preachers write the sermon manuscript, practicing the sermon is easier. Loud and clear diction is possible. Thus, writing a sermon manuscript is essentially encouraged and required.

²⁴ Robinson, *Biblical Preaching*, 163.

CHAPTER TWO

PREACHING PRACTICE

In this chapter, I deal with preaching practice. All participant pastors are required to perform preaching practice in front of all participant pastors. All preachers are required to preach what they have learned so far. In order to perform preaching practice, each pastor is required to prepare for a sermon according to 10 preparation stages of preaching.

1. The sermon text: Acts 3:1-10 or Luke 18:1-8.
2. After study the passage, write the exegetical outline and find the EBI.
3. Write the theological outline and find the TBI.
4. Find the HBI.
5. Write and fill in the sermon outline.
6. Write the full sermon manuscript in three pages.
7. Preach the big idea sermon for 20 minutes.

APPENDIX D

THE BIG IDEA OF EACH PREACHER AND THE LISTS OF PARTICIPANTS'

EVALUATION AFTER THE PREACHING TRAINING SEMINAR

Pastor 1: Gwangil Lee

The big idea of the sermon: Jesus Christ is the answer of all problems of life.

	Evaluation
Evaluator 1	Jesus is the answer of all problems of life.
Evaluator 2	Meet Jesus!
Evaluator 3	All the problems of life are solved when we meet Jesus.
Evaluator 4	Jesus is the answer of all problems of life.
Chongwook Lee	Jesus is the answer of all problems of life.

Pastor 2: Younggi Eyum

The big idea of the sermon: When we meet Jesus, all the problems of life are solved.

	Evaluation
Evaluator 1	Jesus is the hope to modern people.
Evaluator 2	All the problems of life are solved when we meet Jesus.
Evaluator 3	All the problems of life are solved when we meet Jesus.
Evaluator 4	Jesus is the answer of all problems of life.
Chongwook Lee	Jesus solves all problems of life.

Pastor 3: Eungsik Koh

The big idea of the sermon: We have to pray without despair by trusting God who answers our prayers.

	Evaluation
Evaluator 1	We can receive God's answer by faith.
Evaluator 2	Pray without despair as the people of God who are saved by grace.
Evaluator 3	God answers our prayers.
Evaluator 4	God always answers to the prayers of his people.
Chongwook Lee	We should pray to God by trusting his answer.

Pastor 4: Hyechan Lee

The big idea of the sermon: To pray without despair is the way to answer.

	Evaluation
Evaluator 1	To pray without despair is the way to answer.
Evaluator 2	Desire Jesus who is the righteous Judge.
Evaluator 3	Come to the place of prayer!
Evaluator 4	To pray without despair is the way to answer.
Chongwook Lee	To pray without despair is the way to answer.

Pastor 5: Myungsik Choi

The big idea of the sermon: In times of trials, we should believe that our problems are solved by the power of Jesus.

	Evaluation
Evaluator 1	Jesus solves all of our problems by his power.
Evaluator 2	Jesus' power is the key of solving any problem.
Evaluator 3	Jesus is the answer of all problems.
Evaluator 4	All problems are solved by Jesus' power.
Chongwook Lee	Jesus' power solves all of our problems.

APPENDIX E

THE QUESTIONNAIRE FOR THE DEGREE OF SATISFACTION WITH THE
SEMINAR FROM PASTORS

Thank for your cooperation in joining this preaching seminar. This questionnaire is designed to know your degree of satisfaction with the seminar. Please answer the following question.

Question: How much are you satisfied with the seminar? Please check the statement with which you agree.

1. I am very satisfied with the seminar ----- ()
2. I am satisfied with the seminar ----- ()
3. I am almost satisfied with the seminar ----- ()
4. I am unsatisfied with the seminar ----- ()
5. I am very unsatisfied with the seminar ----- ()

* Any comments for the trainer:

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VITA

Chongwook Lee was born on January 21, 1963, in Incheon, Korea. He holds a BBA in business administration from Yonsei University (1985) and an MDiv from Trinity Evangelical Divinity School (1994). His work in the DMin program at Gordon-Conwell Theological Seminary began in May 2009. His anticipated graduation date is May 2018. Chongwook and his wife, Youngsook, have two sons: Kwangsung and Eunsung.